

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., July 30, 1931

NEW SERIES
VOLUME XXXIII. No. 31

ATTENTION—PASTORS

The office of the Education Commission is mailing this week to every pastor in Mississippi, whose address we have, a poster in behalf of our denominational colleges.

Please post these at some prominent place in your church as promptly as possible. Many thanks.

—H. L. Martin,
Secretary.

Dr. H. L. Martin is this week assisting in a revival meeting at Houka.

On Friday night, July the 24th, we closed a very fine meeting at Gallman. The pastor preached on the third Sunday. Dr. L. Bracy Campbell of the Bible Institute came to us Monday night and preached morning and night till Friday night. We received two for baptism during the meeting, three on Sunday following. One was already approved for baptism, making six in all. Dr. Campbell did as fine preaching as it has ever been our privilege to hear. The Institute is very fortunate to have a man like that to teach her boys in preaching. Dr. Campbell's fine companion was with him. She did excellent work in the choir. She was reared in this community. We are all rejoiced that they came this way.—M. J. Derrick, Pastor.

Announcement in the papers Wednesday morning of last week of the death of Dr. John E. White of Savannah was a shock to Baptists throughout the South. Dr. White, the pastor of First Church in Savannah, had been seriously ill with heart trouble for some time, but was much improved and was thought to be on the way to recovery. He was planning a short vacation in Maine, and a preaching tour in several cities along the Atlantic seaboard. His death suddenly cut short all his plans. He was several years pastor in Atlanta, was pastor and president of a female college in Anderson, S. C., and was one of the vice-presidents of the Southern Baptist Convention at its session in New Orleans.

Never has a real Christian education been more urgently needed than today; and our young people who really want the very best in equipment for living will make their plans wherever possible to enroll for the coming year in one of our Mississippi Baptist schools. They are doing excellent work in a positively Christian atmosphere. They are full members of the Southern Association and their diplomas and degrees are accepted without discount everywhere. No student can make a mistake by attending one of them, and those interested should write at once for further information to Dr. J. W. Provine, Mississippi College, Clinton, Miss.; Dr. J. L. Johnson, Mississippi Woman's College, Hattiesburg, Miss.; or Dr. Lawrence T. Lowrey, Blue Mountain College, Blue Mountain, Miss.



DR. FRED BROWN

He is now pastor of First Baptist Church of Knoxville, Tenn., the center of the thickest Baptist population on earth. He has done and is doing a great work in his own church, and, by the aid of his laymen, in all the adjacent territory. Knoxville is also headquarters for the Southern Baptist Brotherhood. Because of his personal fitness and because of the contacts he has and the cooperation he has been able to secure, Dr. Brown was chosen by the Promotion Committee of the Southern Baptist Convention to have charge of the campaign of preparation for the every member canvass in our churches, to be put on the last of November. He deserves and expects the support and cooperation of every state in the South and of all our churches. He is one in whom all may place confidence without fear. He will have no tricks and will not disappoint you. He is the Lord's servant.

NOTICE

We would appreciate it if someone would furnish the Baptist Convention Board office with the following associational minutes:

Chickasaw County	Clay County
Columbus	Covington County
Greene County	Itawamba County
Jackson County	Lawrence County
Montgomery County	Prentiss County
Smith County	Wayne County
Webster County	

We are very much in need of these minutes in order to get up the information for the associational meetings this year.

—R. B. Gunter,
Corresponding Secretary.

LET YOUR CONSCIENCE BE YOUR GUIDE...?

(W. A. Sullivan)

In these latter days we hear much about conscience as being final authority in matters of conduct. Now, to be sure, one would not speak lightly of conscience. Yet conscience, as such, cannot be the court of final appeal.

In the first place, if one takes the position that conscience may be made the final arbiter as to a given course of conduct, it is pertinent to ask, Whose conscience? Perhaps no two persons can be found whose consciences react alike to any given moral situation. Therefore, whose conscience shall be given precedence? If the individual conscience be the ultimate determinant as to what should or should not be done, it would appear that there are as many standards of moral conduct as there are individual consciences—which is an absurdity.

Furthermore, if conscience be the ultimate standard of right and wrong, moral standards change, and there is therefore, no absolute ethical ideal. One hundred years ago the consciences of many of the best people of the South seems to have approved of human slavery. Such a thing is unthinkable today. Moreover the conscience of an individual may change, does change. What one's conscience approved a given number of years ago may not be approved by the conscience of the same person today, and vice versa. Therefore, if conscience be the standard of the rightness or wrongness of conduct it is clear that there can be no fixed, universal standard of moral values. Every man may do that which seems right in his own eyes.

"Let your conscience be your guide" is a delusion. It is contrary to the teachings of God's word. In his first letter to Timothy, chapter four, verses one and two, Paul says:

"But the Spirit speaketh expressly, that in the later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, seared in their own consciences as with a hot iron."

Now to be seared means literally "to be deprived of feeling by heat." For example one's hand may be so burned by fire as to deprive it of all feeling. Such a hand is a seared hand. So does vicious, or even questionable conduct, sear the conscience. One may remember other days when one's conscience cried out with imperious voice in opposition to a certain suggestion. In the same moral milieu the conscience of the same person may speak now with a weak voice, or perhaps does not speak at all. The tragedy is that such a conscience is seared. It is past feeling. It may be dead. Obviously it is not a safe guide.

Saul of Tarsus was following his conscience when he persecuted "even unto death" them who professed faith in Jesus of Nazareth. After his conversion he said, "I verily thought that I ought to do many things contrary to the name of Jesus." Again he said, "The way I thought to be unto life, I found to be unto death." Yet even in the "way unto death," he was following his conscience.

To paraphrase: "O, Conscience, what crimes have been committed in thy name!" The conscience of Greece approved when Socrates was forced to drink the hemlock. The conscience of the Sanhedrin approved when Jesus was nailed to the cross. The conscience of Spain approved when Savonarola was burned. So did the conscience of John Calvin and Switzerland approve when John Huss died at the stake. Not 300 years ago the conscience of Cotton Mather approved when witches were hanged.

Religious conscience has led many a mother to cast her baby to the crocodiles. In the long ago with the approval of a heathen conscience, as such, is not a safe guide in religion and morals. One may follow one's conscience with assurance of safety only when that conscience has been quickened by the Holy Spirit, and when that conscience is in accord with God's word. "To the law and to the testimony!"

"At the name of Jesus every knee must bow, of things in heaven and things in earth, and things under the earth." Therefore, bring forth the

Royal Diadem and crown Him Lord of all. Let His word have its place of final authority in moral and religious life. When that shall have been done as fully as it ought to be we shall have gone a long, long way toward overcoming the spiritual apathy that is blighting the religious life of our day.

WHOLLY GOD'S

William James Robinson, D.D.

When General William Booth was asked what had been the secret of his success, he replied: "I will tell you the secret—God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Christ would do for them, I made up my mind that God should have all of William Booth there was; and if any thing has been achieved, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life."—Selected.

First of all General Booth recognized the incomparable fact that he was not redeemed with corruptible things, as silver and gold . . . "but with the precious blood of Christ, as of a Lamb without blemish and without spot (I Peter 1:19)." Then he was deeply moved by these words: "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:20)." Nothing pleased him so much as the consciousness that he was the Lord's bond-servant.

He gave himself without any reservation whatever to his Redeemer to do his will. He was as the clay in the potter's hand crying out "Mould me according to thy will." His confidence in his Lord was so great that he regarded it a high privilege to render him even the humblest service. To him sacrificial service was glorious exaltation. He counted nothing burdensome, or a sacrifice, that honored his Saviour.

He got a clear vision of the needs of the poor of London and what Christ could do for them. Seeing a great necessity and knowing he had an adequate remedy for it, he determined to apply it. He presented Jesus so effectually to the unfortunates of London that thousands of them were transformed into useful men and women. To do this work was his meat and drink. No man ever has accomplished a worthy task who did not first have a great and glorious vision of what needed to be done. When we are made to realize that sin cursed millions are literally pouring into hell daily we, too, will be moved to do mighty things for God. May that day soon dawn upon us.

He adored God with all his heart. No division of his affections was allowed. The divided heart is weak and vacillating, but when it is wholly fixed on God it is invincible. Loving God supremely he found it easy to love degraded humanity for his sake. He loved both God and man with such intensity that men delighted to yield to God when he appealed to them to do so. Such love conquers men when all else fails. Few men are perishing for want of bread, but millions are dying for want of such love as William Booth gave. Love that does not give itself without stint in sacrificial service to God and men is not love at all.

He gave God all the power of his will. He set himself to do God's will with a zeal that was amazing and determination that knew no weakening, but increased in intensity as he realized the riches of God's grace in overcoming the wiles of the devil. When the will is weak every other faculty becomes powerless. We need to be able to say with Paul "this one thing I do" and make that doing God's will. Holy, consecrated zeal will conquer the strongholds of Satan when all else fails.

He gave God all the influence of his life. In order to do this he cherished no divided interests. He was truly a man with one idea, and that to live and labor solely for the glory of God. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier (2 Tim.

2:4)." Having one interest that completely dominated his whole being it was easy to make his influence support that interest. Whoever so lives as to focus his influence on kingdom interests is living gloriously.

These are troublous days in which we are living. Economic conditions are distressing. Moral conditions are so bad as to beggar description. Spiritual conditions are close to chaotic. Our religious activities have a form of godliness without the power of God. Many churches are merely Sunday clubs with a religious veneer. Our general gatherings, in the face of all this, are characterized by feasting and the absence of fasting. Worldly splendor has made sackcloth and ashes a thing to be despised. Our leaders seem to have utterly forgotten that God hath said: "Not by might, nor by power, but by my spirit (Zec. 4:6)."

"Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered? (Jer. 8:22)." Yes, there is balm in Gilead; and there is a physician there! "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land (II Chro. 7:14)." This is the balm of Gilead that will heal our land. Until we meet these conditions evil will wax worse and worse till our land becomes a Sodom and Gomorrah.

God has always wrought great reforms by first raising up a great leader. Let us pray unceasingly for his chosen one to appear.

Kansas City, Mo.

"OLD HOME CHURCH SUNDAY"

(Ernest O. Sellers)

Permit me to commend the plan of my long time friend, Dr. W. A. Brown of Los Angeles, recently pastor of the "American Church," Buenos Aires, Argentina, and before that for many years associated with the International S. S. Association, for what he terms "Old Home Church Sunday."

This is to be observed on Sunday, August 16th, and, of course, each church will have to work out its own program for the day. Dr. Brown expresses the idea and plan as follows:

Old Home Church Sunday

—is a Day for Remembering the Founders of the local church;

—is a Day for Recognizing the members of the congregation who have gone into Ministerial or Missionary service;

—is a Day for Personal Testimony, each one telling "What my OLD HOME CHURCH means to me;

—is a Day for Thanksgiving, each one recalling his great indebtedness to Christ and His Church;

—is a Day for Repentance, as the searching Spirit of God shall bring to our remembrance the things left undone as well as the things yet to be done;

—is a Day for Resolution, as many, hearing the clear call of God, answer, "Here am I, send me."

Because August is the vacation month—the heart of the summer—and people can with the least effort and hindrance to their own church make the journey, more folk can return to their OLD HOME CHURCH for such a day of rejoicing and fellowship.

We often hear the word, "There is nothing going on in the churches during August." Such an observance may awaken our lives and, like the shepherds of old, "and suddenly" there may come upon us all a great glory.

There is certainly something in all of this well worth prayerful consideration and earnest observance.

(For further information address Dr. W. A. Brown, Anaheim, California.)

THE BAPTIST BIBLE INSTITUTE
New Orleans, Louisiana

Brother S. V. Gullett assisted Pastor D. W. Moulder in a good meeting in White Oak Church, Smith County, last week. There were thirteen additions by baptism.

Housetop and Inner Chamber

Brother H. H. Webb of Liberty is assisting Pastor Moore in a meeting this week in one of his churches in Lauderdale County.

Dr. R. Q. Leavell of Gainesville, Ga., helped in a meeting at Temple Church, Jacksonville, Fla., in which thirty-nine were added to the church.

An exchange says the population of Japan has doubled in the past fifty years. This produces an economic problem similar to that of Italy's.

Pastor J. W. Gray conducted a meeting last week in his church at Spring Hill Church, Martinsville. Brother Atley J. Cooper had charge of the music. There were six additions to the church.

Hapsburg and Hohenzollern used to sound high and mighty. But—the frazzle end of these two families united last week when Princess Ileana of Roumania was married to Archduke Anton of "somewhere in Europe".

The Soviet government recently refused visas to a Christian minister and his wife to pass through Russia on their way home in America, from China. The only reason assigned was that he was a Christian minister.

Hard times is said to be responsible for decrease in the number of marriages. In Mississippi the decrease from 1930 to 1931 was 18 per cent. In Arkansas 17; in Michigan 19; Wisconsin 15; Indiana 12, and Montana 11.

We have just closed a good meeting at Arm Baptist Church, Arm, Miss., where I am pastor. The church has seen a marked revival from sin and indifference. God's Spirit mercifully saved three boys and one young man.—Mark Lowrey.

According to the latest United States census the population of New York City is only 21.72 per cent native white, of native white parentage. And this is the little burg which wants to tell the while United States how to run its business and its politics.

A man in Mississippi has been criticized for giving \$30,000 for a hog. But what about the \$40,000 people who went to see two brutes fight at Cleveland, Ohio recently, where one of the beasts came away with \$100,000 and the other with \$30,000?

One business which has prospered during all the hard times is the tobacco business. And the folks who sell it are sufficiently organized to oppose any tax on their products. If there is any business in the country that is able to stand a heavy tax it is the tobacco business.

We may be thankful that times have changed. Monday's paper reports an Englishman sick on board a small British steamer which had no doctor. A wireless call was made for a ship with a doctor. A big German passenger ship came alongside and took the sick seaman aboard.

Pastor L. D. Posey, Jena, La.: Revival meeting at Jena church began the second Sunday in June and continued two weeks. The pastor did all the preaching. Congregations large all the time. Music led by Elijah Chapman. Singing was good. Sixteen baptized as result of the meeting. All departments of the work much better since the meeting.—Ex.

Brother J. E. Byrd assisted Pastor G. S. Jenkins in a fine meeting at Lucedale in which seventeen were added to the church, seven of them on profession of faith. Brother Jenkins says he never heard finer preaching in a meeting, and the congregations were most satisfactory in spite of rainy weather. He thinks brother Byrd ought to give more time to the work of evangelism, and regards his personal work with the unsaved as of the very highest order.

Dr. Snowden, editor of The Presbyterian Banner, says: Proof reading is one of the constant dangers of the editor, and the mistakes he finds in his own paper after it is off the press sometimes make him feel like tearing his hair and this may endanger his whole religion.

Last week announcement was made of the going of President H. E. Watters from Union University to Georgetown College. Now comes the announcement of the marriage of Dr. Watters and Miss Ethel Jane Reed, the latter having been the head of the Home Economics Department in Union University.

Every now and then some Homer nods. The leading editorial in the Watchman Examiner, on "Beginning Again", says that Jacob's name was changed at Bethel. That must be from some version which we have not read. You will find the account of the changing of his name in thirty second chapter of Genesis.

Last week at Puckett revival blessings were so large as to warm all our hearts. God is leading his people there with Pastor D. J. Miley, in a marvelous manner. Sixteen additions were had at one service and two others the last night after a rainstorm nearly cut us out altogether. It was good to be there.—D. A. McCall.

The Leflore County Young Peoples' Rally, held in Greenwood First Church, July 14th; 85 in attendance. Splendid program by organizations from six of the churches. Much interest manifested. Mrs. Walter Freed, of Greenwood, leader, gave an interesting account of her trip to Ridgecrest. Our young folks are deeply interested.—Mrs. W. W. Betts, Supt. Assn.

The French Government has anticipated any action of the Disarmament Conference called to meet in February at Geneva, by announcing that their military establishment has been reduced to the limit. It is well known that France has the largest standing army in the world. It appears that the rest of the world will have to teach France a lesson.

The church at Forest had 204 at prayermeeting last week. We doubt if there is another church in the State which reports so large a percentage. The week before Pastor W. C. Howard helped in a meeting at Hillsboro. There were eleven professions of faith and three added by letter. Brother Howard taught the Senior B.Y. P.U. Manual during the meeting and the next week taught "Building a Standard Sunday School." This week he is with Pastor J. H. Street in a meeting at Harpersville.

It was a genuine pleasure to be with Pastor Eugene Stephens and our Baptist Brotherhood and other friends of Neshoba. The B.Y.P.U. and Sunday school work is going along nicely and a fine spirit prevails in the church. They have an immense building that the folks filled the last two nights. Pastor Stephens is a fine spirit and leading his people well. There were only a few additions, but the members seemed very appreciative of God's goodnesses to them.

—D. A. McCall.

Brother C. E. Welch, formerly pastor in Mississippi, now at Osceola, Ark., has just been back in Mississippi for two meetings. The first was with Pastor Measells at Nettleton, where a large tent was used and good crowds attended. There were about half a dozen additions to the church. The second meeting was in his native county of Simpson, at Weathersby, where brother Luther Gardiner is pastor. The sermons here were directed chiefly to the church members. Brother Welch helped in a good meeting here last year, when a good number joined, and others have been coming through the year.

Members at Pine Bluff Church, Copiah County, report a good meeting last week in which the church and pastor J. W. Gray were assisted by Dr. R. B. Gunter. There were four additions, two of them by baptism.

Our brethren who are preaching in revivals during the summer can greatly aid both our people and our Baptist schools by references, from the pulpit and in the home, to the excellent work these institutions are doing and the fine advantages they offer. In many families at this time "Where shall my boy, my girl, go to school?" is a burning question; and during the revival, when the spiritual values of life are receiving particular emphasis and the hearts of the people are tender, the right word at the right time from the pastor or visiting preacher will go far towards turning many a student to our beloved denominational colleges.

For the first time in fifteen years the editor visited Quitman on last Sunday, preaching morning and night and teaching a Sunday School class. The absence of the pastor, Dr. B. C. Land, gave us the opportunity. It was a pleasure to see the handsome new church with its ample equipment for all departments of work. The large auditorium is beautiful, airy and comfortable. The congregation was worshipful and as attentive as you could expect. The renovated home of the pastor is hard by the church and hospitality here is a specialty. Dr. Land has had more than one opportunity to leave Quitman, but we believe he is wise in staying with these people.

The series of evangelistic services in the First Baptist Church of Canton, were held this year June 21 to July 5. Bro. J. J. Mayfield, the pastor, did the preaching, and Joe Canzoneri led the singing. The preaching of Bro. Mayfield was plain and effective. The people heard him gladly. In spite of several political rallies, the Fourth of July and the extreme hot weather the attendance was splendid and the interest fine throughout the meeting. There were fourteen additions to the church. It was the privilege of this writer to lead the singing here five years ago when Bro. Mayfield did the preaching also. It is with joy that we noticed the progress this church has been making. It has grown in spirituality and in numbers. The pastor also has grown in great favor with whole citizenship of Canton. I only heard words of praise of him and his work from both the membership and the outsiders.

May the rich blessings of God abide upon this church and all His churches throughout the land.

—Joe Canzoneri.

Another great need of our generation and of the churches today is for the preachers to set the example of sacrificial living. That is the only way to live a Christian life. We have long preached the cross as the substitutionary atonement for men's sins. And it is. We cannot preach it too much. But this does not exhaust the meaning of the cross. Jesus said not only "I am going to Jerusalem to be crucified," but, "If any man will come after me, let him take up his cross and follow me." The way of the cross leads home, if you walk in it. Paul was the great preacher of substitutionary atonement by the cross; but he said also "I have been crucified with Christ." And he said also, "God forbid that I should glory save in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world." Most of us don't stay around the cross enough to understand it. And the scripture teaching concerning it has not sunk into our souls. A preacher does not know the meaning of the cross who is concerned about getting his salary and is not concerned about an offering for the spread of the gospel, or the saving of the institutions which carry on the work of Christ. If the mission offerings in your church have fallen off and your salary continues to be paid, what right have you to preach the cross of Christ? The churches need today the example of sacrificial living by those who preach to them. "Be thou an example to them that believe in word, in manner of life."

Editorials

PUBLIC PRAYERS OF JESUS

Several times in the Gospels we are told of Jesus praying in private. Of course, little can be known of the nature of those prayers, except from the special occasions which called for seasons of prayer, as for example, just before choosing apostles, just as he came up from the baptismal waters, as he began an evangelistic campaign through Galilee, as he dismissed the multitude who wanted to make him king. The nature of these prayers was probably determined by the conditions surrounding him. But no words that he used are preserved for us.

However, we have the record of his public prayers in a number of cases, and they are certainly worthy of our earnest study, more than can be given them in a brief article like this. Much study has properly been given to the prayer which Jesus taught his disciples to pray. But this was not one of his own public prayers.

To take only one of these public prayers: You will find it in Luke 10:21. It is quite brief and is the breaking forth of thanksgiving in a time of joy. Jesus said, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes."

This brief prayer is introduced by Luke's explanation, "In that same hour he rejoiced in the Holy Spirit." In this brief clause are indicated the occasion of his prayer (in that same hour) and the element or nature of his rejoicing (in the Holy Spirit). The occasion of it was the return of the seventy disciples from their evangelistic campaign. It is said "the seventy returned with joy, saying, Lord, even the demons are subject to us in thy name."

Here was a great venture, a new enterprise; a group of men had been commissioned to spread the work which Jesus had personally begun and the twelve had fostered. Jesus had given them careful instruction and committed to them great responsibility. They had doubtless gone forth with trepidation, but had come back with joyful assurance. Even the demons had been subject to them. They had succeeded in such cases as had at times baffled the twelve. And Jesus gave his seal of approval to their work: "I beheld Satan fallen as lightning from heaven." Down had come his dominion. So he further assures them, "I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in anywise hurt you."

This is the occasion of Jesus outburst of joyful prayer. And he prays aloud, for he wants them to hear it. Public prayer is meant for people to hear. It is, to be sure, addressed to God, but it is spoken publicly so that the spirit of devotion may spread to others. Prayer in public ought to be clearly and distinctly spoken so that people may hear as well as God. There ought to be fellowship in prayer. A public prayer may and ought to lift us close to God, more than any sermon can do. The spirit of worship and devotion is contagious. If one who leads in prayer has a realizing sense of God, he will impart this to others. He is speaking for us, and we are in our hearts joining in his petition or praise or thanksgiving. If the disciples rejoiced when they returned to Jesus with a report of their success, their joy was greatly increased when they heard Jesus thank God for what had been done.

But it is worthwhile to note the nature of Jesus joy on this occasion. It is said he rejoiced in the Holy Spirit. It was a holy joy. It was not mixed with selfish pride in results accomplished. The disciples may have had something of self in their joy. This seems to be indicated by the caution of Jesus when he said, "Nevertheless, in this rejoice not that the spirits subject to you; but rejoice that your names are written in heaven." Not so much in what you have done as in what has been done for you.

Not all joy is spiritual. And when you speak of a religion that makes you happy, be sure that it

is religion that makes you happy, and not merely a religion that does not interfere with sensuous pleasures. It is happiness indeed if we can like Jesus "rejoice in the Holy Spirit," if the Holy Spirit approves and shares and produces our joy.

We ought, like Jesus, to give expression to our joy in thanksgiving to God. It is not enough to be joyful, we ought to go further and be grateful. Joy is accepting what God has to give us. Gratitude is making heartfelt response to him for his goodness. And we need not be afraid to say it out so that others might hear it. There is a natural reticence about giving open expression to religious feeling. But we should not repress or suppress, but express our joy in the Lord. Say it out before people. If God has been good to us we should be just to him in speaking of it. Some other heart will be glad to hear the words of praise and thanksgiving. As it was with Jesus here it ought to be spontaneous, irrepressible, breaking out into speech which will not only strengthen our own gratitude but awaken it in others, many of whom will be glad to hear what their own hearts feel.

The form of words Jesus used here are significant and ought to guide us, "I thank thee, O Father, Lord of heaven and earth." Here are combined a tenderness and directness (Father) with a reverence which is beautiful. We all have access to the Father, but we must not forget that we are approaching the "Lord of heaven and earth." There is perhaps more of genuine worship or reverence in the simple statement of the Mohamedan, "God is great," than is found in the lengthy prayers in some Christian pulpits. It is not a waste of words to dwell upon his sovereignty over heaven and earth. Many good prayers recorded in the Bible contain such references. Such recognition is due Him, and will enable us to come in the right frame of mind.

Let us not overlook the reason Jesus gives for this gratitude: "Thou didst hide these things from the wise and understanding, and didst reveal them unto babes; for so it was well pleasing in thy sight." He is grateful that the sovereign God is exercising his sovereignty in thus revealing his goodness. Those who claimed the exclusive right to speak for God, the self appointed teachers among the Pharisees were passed over in God's sovereign choice, and these humble men whom the world would affect to despise had been chosen as the recipients of God's message and the instruments of His grace and power. This is like Mary's song in the first chapter of Luke: "He hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones, and exalted them of low degree."

Those are most like Jesus who can rejoice that the Father's will is done and the instruments whom he has chosen are being used and blessed of Him.

—BR—

Rev. Jacob Gartenhaus, Southern Baptist missionary to the Jews, has been given a two-months vacation by the Home Mission Board and goes to the Convention of Christian Jews in London and to Jerusalem. His expenses are paid by friends.

—BR—

Our Good Mississippian, Dr. T. J. Barksdale, was honored by his church on the recent fifteenth anniversary of his pastorate at Calvary Church, Louisville, Ky. They had music, refreshments and speech making. One of the deacons spoke on the text, "He was a good man, full of the Holy Ghost and of faith, and much people were added unto the Lord". Dr. Barksdale served the churches at Natchez and Tupelo before going to Kentucky.

—BR—

I filled the pulpit at Moselle yesterday and in response to the invitation at the close of the service three came forward. Two came by statement and one young lady was converted and came as a candidate for baptism. I will return the fourth Sunday in August to baptize the converts and deliver a sermon-lecture to the young people on "Character Building". Five young people have been converted under my supply preaching since my ordination one month ago.

—A. A. Adams.

THE CHURCH WITHIN THE CHURCH

When you reach the eleventh chapter in your reading of the book of Revelation you will find an unnamed person giving to John a "reed like unto a rod," a good, stiff measuring stick, or staff, and he is told to "rise and measure the temple of God, and the altar and them that worship therein," and he is emphatically told to keep out of his measuring the outer court, for this is to be trodden down by the nations.

There are unquestioned difficulties of interpretation here, and much difference of opinion. It is not proper here to go into all of these, but we give simply the one that seems to us to be correct, and this with diffidence. A measuring rod is commonly used to start construction. And here it seems to indicate the building a wall of protection around the temple itself, but the exclusion of the outer court from the protection of God's providence in a time of discipline, trial, sifting and destruction. This is in harmony with what has been said previously in this book of Revelation about sealing the people of God against the times of the visitation of his judgment upon the world and the representatives of apostate religion.

There are manifold trials or tests of the genuineness of a Christian profession, and of the truth or falsity of our teaching. Jesus had prophesied that some of them would be very severe. And said, "In your patience ye shall win your souls." He even said that for the elect's sake these days of severe test shall be shortened. And he puts his disciples on guard: "Take heed that no one lead you astray." We have had description of some of them in the preceding chapters of Revelation.

It is common to interpret the references to apostate Christianity as indicating the Roman Catholic Church. And it is assuredly a pointed and clear example of it. But it is not the only example of degeneracy in religion. It is a clear and unmistakable example of it, but maybe one of several. It is just as possible for Baptist churches to degenerate in morals and discipline and doctrine as it is for any other. And there are demonstrations of it today. We grow indignant at the mention of that fellow who in Luther's day went all over Europe selling indulgences to anybody who could buy them, by which the Pope permitted men who were able to pay the price in money to commit almost any sin they had a mind to. And now honest before God, brother, what difference is there between that and the practice of Baptist churches today to permit without protest or discipline their members to practice any sort of sin and allow them to get by with it because they or their families are prominent in the church or liberal contributors to its budget? And they don't even have to go to the preacher or priest to confess it. What is the use to confess it when everybody knows it?

Yes, there is such a thing as a church within a church. Doesn't everybody know that in the average church not more than half of the people go to its meetings with any regularity? Does not the world know that hardly half of the membership show enough interest to support the work of the church? And much less than half are giving anything to send the gospel to those who do not have it? And God makes a distinction. He tells John to run the measuring line around the temple, the altar and those who worship in it. If that line were run on prayer meeting night how many would be included? Would it get you in or leave you out?

And those who are left out will be delivered over to the nations, and the "holy city" will they tread down for forty and two months. What exactly is meant by this forty and two months, which seems to correspond to the one thousand two hundred and three score days of the "two witnesses," and the same time of the woman in the wilderness, we are not prepared to say. But it evidently indicates an exact and fixed period of time, which shall certainly terminate according to the will of God. It may be a long time, but it will not last always.

The time for separation between the true and false believers would seem to be here. The easy

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Convention Board Department

R. B. GUNTER, Corresponding Secretary

THE THREE-FOLD PURPOSE OF THE EVERY MEMBER CANVASS

The first and most important phase of the every member canvass in its beginning is to place the Denominational paper into the homes of our people. Our people cannot be enlisted until they know what we are endeavoring to do. They cannot be informed as they should be without the Denominational paper, which brings to them up-to-date information once a week. This is, therefore, the most important thing in the beginning of our preparation for the every member canvass for the work in 1932.

The second important phase of this plan for 1932 is the increasing of the salaries of underpaid pastors and this applies to probably 90% of our pastors. A thorough every member canvass as proposed by the Southern Baptist Convention will help the pastor as much as it will help any other individual. A concerted effort throughout the south for this purpose will result in new life and enthusiasm. The Denominational organizations offer their services, therefore, to help the pastors who are the heavy burden bearers.

The third objective of this every member canvass is sufficient funds with which to carry on the work of Christ beyond the reach of the week-

ly influence of the local congregations. This applies to the work within the district associations, the several states, the home mission fields and the foreign mission fields, along with all the institutions supported by states and by denominations in state, south and nations beyond.

Truly as we carry out the three-fold purpose of the every member canvass we shall bring blessings to those who make such a program possible. The individual contributor will be an informed church member because of the information which he receives from the Denominational paper. He will be more interested in the work. He will be bearing his own burden locally in the support of his pastor. He will also be obedient to his Saviour as he has part in giving the Gospel to the regions beyond. He will, therefore, have a conscience void of offense towards God and towards man.

Let us, therefore, keep before us all the time the three-fold purpose of this every member canvass, the Denominational paper, the pastor, and the organized work beyond the local church, the most essential part of which is the finances; that is to say, the preaching the Gospel cannot be done everywhere until the members in the local churches shall make it possible for the boards to send those whom the Lord has called to preach.

The meeting closed at Flora Sunday night. Congregations were unusually large both at day and night services. The interest was deep and the church has enjoyed a general revival. Four members joined for baptism and three by letter. The finance committee raised in cash and subscriptions, to be paid by Sept. 1st, sufficient to pay off bond and interest on the church annex, maturing Sept. 1st. The pastor never enjoyed preaching in a revival more than this one. People came from 15 miles away.—W. A. McComb.

There was in London a great merchant noted for his ability to handle delicate matters. Queen Elizabeth sent for him and told him she had selected him for an important mission to the Low Countries. "What will become of my business in these ticklish times if I have to leave it?" the merchant naturally inquired. Replied the Queen, "Thinkest thou, my dear sir, I am so poor and powerless a Queen that the business of my servant can suffer when he is away upon my business?" That settled it, and then and there one of the great and rich noble families of England was started. This is exactly what God says to all his "servants" (John 12:26; Matt. 25:2f). No greater mistake is ever made by a man or woman than when an opportunity to look after the Lord's business in the "Low Countries" is turned down. There is honor and there is prosperity when the Lord's business is diligently pursued without let-up. Now don't all talk at once. I reckon I know more moneyless and "poverty stricken" (that's their own characterization and not mine) preachers than you do. But how about the "poor preacher's" family? Here are some of "the boys"; you can add others by the score. President Cleveland, President Wilson, Secretary Hughes, to represent statesmanship. In manufacturers, Dr. Edwin Wilbur Rice, Jr., of the General Electric Company. Dr. Burchard of the same company. President General Motors Sloan. Some one has printed a long list of prominent men whose fathers were ministers. I have it somewhere, but I cannot lay my hands on it at the moment or I would ask the Editor to print the names in a separate column. But here's the nub of the whole matter: That the boys may be made good, the preacher has to be kept poor. That is to say, the family must spend its formative days at the training table where "sweets" are cut out, and everybody has to "buckle down." —S. S. Times.

Rev. Lyn Claybrook, First Church, Bolivar, Tenn., is to be one of the principal speakers on the program of the West Tennessee Baptist Encampment August 10-16.

Dr. Jno. McNeill, president of the Baptist World Alliance, sails Aug. 29 from Vancouver for Japan, where he will spend the month of September, spend October and November in China, six weeks in Burma and India, and then by way of Italy, Egypt and England return to Canada.

It is very difficult to maintain family life in a boarding-house or a hotel. For one thing privacy is difficult to secure. The intimate associations of members of a family are interfered with by inevitable contacts with others. A home needs a good fence around it. Members of a family ought not to be as much with others as they are with one another. Deep and abiding love does not grow in public places. Another thing, a hotel or boarding house is a breeding place of laziness, and laziness breeds about everything else that is bad. Some women avoid the responsibility of housework. They sit about and gossip about every piece of nothing. They ought to be busy with household duties which express and cultivate family affection. There is great danger of "commonness" in a boarding house, where the niceties and refinement of a home can hardly be preserved. Quietness of spirit is difficult enough to maintain anywhere. But a home is the best place to preserve it.

SUNDAY SCHOOL ATTENDANCE JULY 26, 1931

Jackson, First Church.....	598
Jackson, Calvary Church.....	691
Jackson, Davis Memorial Church.....	350
Jackson, Griffith Memorial Church.....	408
Jackson, Parkway Church.....	176
Jackson, Northside Church.....	67
Meridian, First Church.....	577
Quitman Church.....	206
Brookhaven, First Church.....	498
Laurel, First Church.....	532
Laurel, West Laurel Church.....	409
Laurel, Second Avenue Church.....	273
Laurel, Wausau Church.....	44
McComb, First Church.....	442
Columbus, First Church.....	602

going religion of the majority will not stand the test of adversity. The unfriendly world will not deal easily with religion. The smugness and self-complacency of the average church member and the ordinary congregation may be in for a thorough shaking up and a thorough sifting. It has certainly begun in Russia, and the chaff has been flying thick and fast in that country. It is too early yet to see how much wheat will be left for the garner.

Our times are portentous with possible events which may squeeze the sap out of religious pretense, purge the dross from our churches and show who is who in the kingdom of God. We can find comfort in the words of the scripture which says, "Nevertheless, the firm foundation of God standeth sure, having this seal that the Lord knoweth them that are his; and let him that nameth the name of God depart from evil."

We are not here predicting the end of the world. We know nothing of the dates which the Father has kept in his own mind. But the end of your world and mine may come any day. If our world is made up of material comforts and sensuous pleasures rather than spiritual delights, the end is sure to come and the sooner it comes the better for the world. We are living in a time when a single false step in international diplomacy may precipitate a crisis. A bank failure in a single community may affect it like an earthquake. But world cataclysms are possible now as never before. "Suddenly" fits our times. But remember, that God will take care of his own and preserve all that is of real and permanent value.

Pastor Crittenden says that Brookhaven sent 12 or 15 to attend the Assembly at Hattiesburg this week.

Pastor C. J. Olander preached in a weeks meeting at Bethel Church, Rankin County, where he is pastor. Two were added to the church by baptism.

During the vacation of Dr. G. Campbell Morgan his four sons will fill his pulpit in Philadelphia, Tabernacle Presbyterian Church.

Our revival was held at Sanford Baptist Church, Sanford, Miss., the second Sunday in July, with Bro. S. A. Murphy of B. B. I., New Orleans, as helper. There were 19 additions to the church. We had services twice a day for a week. Bro. Murphy is a live wire, and an inspiration to any church. After the meeting closed, the ladies organized a W. M. U., and an active B. Y. P. U. has been organized. Bro. Vander Fairchild has been pastor of this church for two years. For the last year he has been a student of B. B. I., and his plan is to attend school there this year.—W. M. U. by N. S.

One of the greatest needs among Mississippi Baptist laymen now is to learn the art of sacrificial giving. And the period of financial depression is a good time to begin, for the reason that the need for money to do the Lord's work was never greater than it is today. There was never a time when a dollar would do more good than now. We have fooled along about this matter of giving till most church members calculate on how little they can get by with, and are satisfied if the service at the church is maintained and the denominational program does not actually collapse. Few have a great conviction as to giving enough to actually bring in the kingdom of God. Few take the Bible seriously when they are told not to lay up treasures on earth but to lay them up in heaven. Somebody ought to lead the way in our State to great giving, giving sums worthy of the Christian name and of the kingdom of God. The man who complains about the churches always asking for money ought to go hide himself or hang himself. There is no place for him in the church of God. Of course, God calls for money. And the man who does not find pleasure in giving it is unacquainted with the spirit of Christianity. But what we need right now is for somebody to set the example for Christian giving. A demonstration is what is needed. If you have not the money which makes this possible, pray that the Spirit of God may get into somebody who has.

SHALL WE SAVE THE EIGHTEENTH AMENDMENT?

By Arthur J. Barton,
Chairman, Social Service Commission,
Southern Baptist Convention

We are very foolish if we do not recognize the fact that we have a prolonged and bitter fight before us if we are to save the Eighteenth Amendment and make the prohibition of the beverage liquor traffic a permanent and accepted order in our American civilization. The wets have never been better organized, more determined nor better financed.

They have long since despaired of the immediate repeal of the Eighteenth Amendment or of any immediate and material change in the Volstead law enacted to make the Eighteenth Amendment operative and effective. It has come to be a war of attrition and the liquor forces are hoping by their large financial resources and by their persistent efforts to wear down the endurance and break the morale of the dry moral forces.

The point of their immediate attack is to secure the election of wet officers who will wink at the law violation and be lax concerning enforcement. The "big bet" of the liquor forces is on the election of United States Representatives and Senators and the President of the United States. They are not overlooking the matter of Governors and State Senators and Representatives in the several states. They know very well if they can get control of these legislative and executive offices they can destroy prohibition. Of all these they know that the President of the United States is the man of chief position and power.

The national election draws near. The nominating conventions will assemble in a little less than a year from now. Well in advance of that time the nominations will be practically decided. It is a matter of great moment that the selection of proper delegates to precincts, county, state and national political conventions shall be looked after.

If the wets can control the election of delegates they can control the nomination of candidates. If they can secure the nomination of wet candidates by all political parties then they leave the dry forces no choice at the ballot box.

At the session recently at Birmingham the Southern Baptist Convention adopted the following resolution:

"That, as we have frequently done heretofore, we declare our intention and purpose not to support for President of the United States, Senator, Representative, Governor, or other officer of high and responsible position any candidate who is hostile to or does not openly and frankly support our present prohibition laws, but to seek the defeat of any such candidate no matter what party label he may wear."

A considerable howl has been raised by the wet press about the adoption of this resolution. This is to be expected since we are approaching a presidential campaign. As a matter of fact this same resolution has been adopted consecutively and consistently each year for many years. The liquor papers make no fuss about it except when a presidential campaign is in immediate prospect. Then they raise a howl and set up a hue and cry about Church and State, and begin to heap abuse on preachers and churches and the moral forces in general. Our people will not be in any way disturbed or turned aside from the plain path of duty. Those who advocate the cause of liquor know little about "State", in the highest and best sense; less about "Church". The most of them know absolutely nothing about the relation of Church and State and care little or nothing about what would be harmful to the interests either of the State or of true religion. We will not allow those who are so blinded either by appetite or avarice as to be willing to barter the highest and best interests both of the State and of morality to interpret for us the doctrine of the separation of Church and State, or to mark out for us our line of duty and action either as citizens or as Christians.

The Convention also adopted a suggestion and recommendation that each Baptist State Conven-

tion and District Association adopt resolutions similar to the one quoted above. I am passing this on to the brethren. The District Associations are now beginning to meet. It is highly desirable, and would be greatly helpful, for each of them to take action serving notice on the public at large and on political parties in particular, that wet candidates cannot expect support but only relentless opposition from all who believe in the highest and best things in civic affairs.

Copies of the Social Service report have been supplied to each of the State Secretaries and may be had from them. "On with the battle."

Temple Baptist Church,
Wilmington, N. C.

—BR—

PRESENT NEEDS OF OUR BAPTIST COLLEGES

By Walter F. Taylor,
Professor of English, Mississippi College

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In the development of our Baptist colleges, the past two years have definitely closed one era and opened another. Hitherto we have been concerned with standardization and with increases in the physical plant and the enrollment. During the present decade our colleges face an intenser competition and a stationary or declining enrollment. They must therefore concern themselves with improving the quality, not the quantity, of their educational product.

For this reason the one outstanding need of our colleges is more endowment. Our buildings are adequate and our equipment nearly sufficient, but our fixed income is too small. To accommodate itself to the soundest modern practices in education, Mississippi College needs double or triple its present endowment. It needs a fixed income of from \$60,000 to \$90,000 instead of the present \$30,000.

Such a statement may be surprising. In making it I wish to suggest a principle which I am convinced is sound—namely, that our denomination is in duty bound to furnish its young people with the best. It should not ungraciously content itself with offering a mediocre general training, on the ground that it also offers moral and spiritual advantages. Moreover, I will venture the statement that, if our denomination does not undertake the policy of providing the best, the competition of other schools will force it out of educational work altogether.

If an additional income were available, for what purposes would it be used? The following answers represent only my own personal opinion, and apply chiefly to Mississippi College, but perhaps they will aid us in realizing what the ideal denominational school might be and do.

The library should be the first recipient of any increase in income. The vital importance of the college library has not yet been recognized in Mississippi. Ideally, the library should be the focus of the intellectual effort of the school. It should be fully outfitted in all the established branches of human knowledge and should bring to its students, on publication, the best fruits of contemporary thought and literary effort. At present our library cannot do this. The number of volumes is the minimum required by the Southern Association, and for the past two years almost no increases have been made. Our principal reference work exists in a twenty-year old edition that gives no hint of such happenings as the World War, the Russian Revolution, and the announcement of the theories of Einstein. Modern drama, which bids fair to rival in richness and variety the drama of Shakespeare's age, is represented by less than a dozen volumes. Other gaps in our equipment are only less glaring. To fill in these gaps and to keep abreast of contemporary work our library should have a minimum of \$1,500 per year; and \$3,000 could be expended with profit and without waste.

A larger income should be used, second, to increase the instructional force in certain departments. Such an increase would have two objects. First, by increasing the number of teachers per student, it would make possible a more personal, individual instruction for each student. We give students a good deal of personal guidance now, but we do it under handi-

caps. It is by no means unusual for a single professor to be in charge of 150 to 200 students per semester, and to expect to give personal guidance to so large a number is absurd. Second, a larger teaching force would, by lightening the burden of routine work, offer teachers a better chance for independent study. If the teacher is to be anything more than a dry machine, independent study is essential. Only in this way can he remain a personal force; only in this way can he keep his own intellectual life fresh and vigorous. Without it the teacher stagnates, gets out of date, and loses all educational power.

A larger fixed income would, third, enable us to operate with a smaller student body, selecting the competent students and eliminating the troublesome minority who are not mentally competent to profit by a liberal-arts education. For these students the only wise and humane policy is to direct them into fields of work in which they can succeed. To retain them and fail to educate them not only smacks of dishonesty, but lowers the whole tone of our student life. Probably a fifth of our present students are being "educated" at a total loss to the denomination and themselves; and we are forced to retain them, alas, because they are profitable, and because we must make ends meet.

An increased income should be used, fourth, to build up an emergency fund to tide the college through temporary difficulties like the present depression.

Such is the chief present need of Mississippi College—an endowment sufficient to make it financially stable and permit it to concentrate on improving the quality of its work. In this improvement the essentials are, first, an adequate, growing library; second, a lightening of the burden of routine teaching so that time may be available for independent scholarship and for student guidance; and, third, a selected student body, freed from the burden of incompetents and dead-heads.

—BR—

THE GOSPEL MINISTRY

Rev. A. R. Adams, Hattiesburg, Miss.

—O—

As ministers of Christ, and teachers of the people, we have to do with KNOWN truth. There are realms of mystery; but our course does not run into them. There are problems that are unsolved; it is no part of our task to break down in their attempted solution. There is criticism which is destructive; but we are called to the better work of salvation. Our ministry is a Christian ministry. Our ministry is a New Testament ministry. We are the preachers of divine revelation. We are the ordained servants of Him who said, "We speak that we do know and bear witness of that we have seen." His charge to His servants is, Go into all the world and preach unto it the preaching that I bid thee. Our instructions are plain and they are concerned with plain things. It is no part of our calling not to know whether apparent discrepancies of the Scriptures can be removed. The ministry is not set to promulge unknown and unproved inaccuracies of the inspired Word. We take the truth that "men spake from God, being moved by the Holy Spirit", and that truth we give to those who hear, believing that "every Scripture inspired of God is also profitable for instruction which is in righteousness." Our hands and our hearts are full of that which is well known and which is of vastest concern to all men. We may not have the philosophy that can indicate the ways of God with men. We may not be able by our subjective methods to construct a system that shall be satisfactory. We may lose ourselves when we appeal to, and rely on, any ethical principle. But we have something better. Philosophy is not Scripture. Psychology is not Revelation. We want the biblical terms. We must be taught by inspiration. Sentimentalism will not do. A rosewater theory is not strong enough for the demand. We want the courage of convictions that are forced and enforced by revealed truth. We cannot accept of propositions that either subvert or weaken the Word.

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lukewarm spirit. We are not assailed with im-
plications. We are boldly faced in front. If we
are to maintain ourselves we must hold forth
the truth with "answering courage". Sin must
be regarded as exceedingly sinful. Hell must be
regarded as a fact. We must have a holy ardor,
a prophetic passion, for the truth, which will
necessitate positive deliverances. We must have
the biblical afflatus for the things that are re-
vealed of God. It is our duty to arrest the pres-
ent alien drift not only toward schismatic doc-
trine, but toward irreligious life. If we silently
and supinely allow the threatening errors to have
free course, God may allow us to live through
their normal results.

A sickly sentimentalism will supplant our
brainy and brawney belief. Revivals will grow
scant in number as in power. An enervated sys-
tem of missions will testify that the old fire is
out. Experience will become flat. Preaching
will lose its soul. So God has commonly cor-
rected pernicious errors in His churches. He
has saved them, it may be, but by fire that has
wellnigh consumed them. Good men, at first,
have adopted the error; it has descended to
worse and weaker men; then it has borne fruits
which could not consist with the renewed soul.
We, my brethren, may not fully appreciate the
drift of perilous doctrine nor the tendency which
comes from it to irreligious life. But the "new
theology" is full of peril. It is lowering the
inspired standard, making men's interpretation
of nature, history, society, consciousness, equal
to it. It sweeps away the time-relations of Scrip-
ture, which our Lord emphasized. It emascul-
ates the Word of God in that it minimizes the
greatest and most awful truths. It breaks down
the old faiths, creates doubts, and then enacts
the abandonment of the truth that lost men need.
It largely neutralizes the doctrines of depravity,
atonement, regeneration, retribution. It puts hu-
man reason into equality with divine Revelation.
It lacks system and lies loose in individual minds,
and has no common consensus of belief. It is
antagonistic to "the faith which was once for all
delivered unto the saints." And it works out
into practical badness. Lured by the idea of a
continuous probation, or of a final restoration,
the young, in harmony with what they are taught,
are, at painful hazard, claiming that they will
have a good time now and take chances of the
future.

Brethren let us build on the proved founda-
tions. If our Lord, in His providence, is as-
signing to us, as a present duty, the upholding
of the old standards of doctrine and life, we
shall prove that we, in our day, can meet our
obligations, as our fathers, in their day, fulfilled
the trust that God wonderfully committed to
them.

MUSINGS OF A CHUMP

"Why, deacon! You want me to pay on cur-
rent expenses! The very idea! I never do that!
Yes, I certainly like our preacher—he is just
lovely to all of us! Our children adore him.
You know he nearly always calls for us in his
car and carries us to church." "That is fine, Mrs.
Nitwit," said deacon Brown, "and for that it
seems that you would want to contribute regu-
larly to the work of the church." "Oh, I do, I
give a cake occasionally when the ladies have
socials—No! none of us ever attend any of their
money making affairs." The deacon turned and
walked slowly away and Mrs. Nitwit boasted to
her family how she outwitted the deacon. Then
she turned her radio on and feasted on some
salacious jazz and said: "That is what I like."
She is just a plain fool and does not know it.

Yours truly,

—A. Chump.

Brother G. S. Jenkins is this week assisting
Pastor C. E. Dearman in a meeting just over
the Alabama line from Meridian.

Brother Pastor: Many of your people
do not read The Baptist Record. Please
call their attention to the urgent needs of
the Baptist Bible Institute, New Orleans.
—W. W. Hamilton.

* PRESENT-DAY IMPORTANCE OF OUR BAPTIST COLLEGES

This is a day when people are trying many
kinds of education. There are those who put
emphasis upon physical education; some are mag-
nifying the importance of research; some the
value of scientific discoveries. There are many
highly cultivated minds and many phases of
education.

There are hundreds, I should say, even thou-
sands of people who are living out their lives
serving the idea of getting an education rather
than having their education serve them in as-
sisting them to a better grade of living. There
is a group of people to whom education is just
education and the cheapest brand of it that they
can find is what they are looking for.

A very earnest father in discussing the school
he had chosen for his Freshman daughter said:
"For a while I thought I would choose a cheaper
school, but when I buy a suit that I wish to last
and show its quality, I have to put money into
it. I cannot rely on a cheap suit—in fact, it is
cheaper to buy a good suit. As my daughter's
character is in the formative period, I decided I
could not risk a cheap brand of education that
does not stress character building".

It is preeminently necessary in this transition
period of educational ideals to keep our Baptist
Schools in good condition, scholastically, spiri-
tually, and financially. We read many articles on
the financial needs of our Colleges, on the spiri-
tual needs of them and on the fact that they
must be kept up to standards in their curricula.
But the greatest need of our Baptist Colleges
now is their need of the sympathetic interest of
our Baptist people. If the Baptists of Missis-
sippi would put their children in the Baptist
schools and would pray for these schools and
give constructive advice and criticism the cry-
ing needs of our schools would be eliminated.
The financial burden would be removed; progress
would be assured!

One trouble is that too many of us are like
Dr. Gunter's rain frog sitting off in the corners
of the pond contemplating the clouds on the
horizon and loudly chanting the frog's refrain:
I can't, I can't, I can't. Let's try to emulate
the example of the plucky little engine that
climbed the grade with its heavy load saying
slowly: "I think I can, I think I can, I think I
can, I think I can", and at the top of the hill
began: "I thought I could, I thought I could, I
thought I could". If our schools are not con-
served, the loss to our denominational thought
and leadership will be inestimable.

—Mrs. J. L. Johnson.

AT THE SAME TIME

By F. F. Brown,
Executive Secretary of
Promotion Committee of Southern Baptists

An Every Member Canvass

In Every Baptist Church
(Nov. 29-Dec. 6)

To Enlist Every Baptist
In The Financial Support Of The
Local Work Of The Church And
All Denominational Causes

The above words indicate one of the most
colossal and significant tasks ever undertaken
by our Baptist People. As the words sing in
my mind and heart day by day I am coming to
believe that one of the most difficult things in
connection with the EVERY MEMBER CAN-
VASS is to lead all of our churches to make the
canvass AT THE SAME TIME—November 29th-
December 6th. The Promotion Committee be-
lieves that there is tremendous strength for the
whole movement if it is clearly understood that
on Sunday morning, November 29th, the mem-
bers of every Baptist Church in the South are
signing their pledge cards and that immediately
following that Sunday morning service a com-
mittee from every Baptist church in the South
is seeing every member of the church not pres-
ent in the Sunday morning service and presenting
the canvass to them.

In my judgment this simultaneous part of our

work is the most practical demonstration of the
spirit of cooperation on the part of all of our
pastors and churches that we are to see. In
many cases it will call for readjustment, expense,
and possibly some confusion. And yet, I am
more firmly convinced every day that passes
now that our pastors and churches are going to
make every possible effort to have the canvass
AT THE SAME TIME—November 29th-December
6th.

At the Knoxville Baptist Pastors' Conference
last Monday morning one pastor arose and said,
"We have all of our arrangements perfected to
make our canvass in August, but I want to state
here and now that we will make whatever ad-
justments are necessary and have our canvass
AT THE SAME TIME that the other Baptist
churches in the South are having it—November
29th-December 6th." Another arose and said,
"We have already bought our envelopes and are
preparing to conduct our EVERY MEMBER
CANVASS in October but we want to give
wholehearted cooperation to this movement and
so we will make our plans to have the canvass
in our church AT THE SAME TIME that the
other Baptist churches in the South are having
it—November 29th-December 6th." This pastor
went on to say, "My plan is that on the day we
had originally planned to have the canvass in
our church we will send the canvassers to our
people, have them deliver the new envelopes
which we have bought, ask our people to con-
tinue their present pledges until November 29th,
and explain that on that day we will join the
other Baptists of the South and make our pledges
Sunday morning, November 29th and complete
the canvass by December 6th." This pastor's
plan strikes me as an excellent one and in all
probability it will be followed by hundreds of
our churches.

At a meeting of the EVERY MEMBER CAN-
VASS Committee appointed by Dr. W. J. Mc-
Glothlin, held in Knoxville July 20th, one mem-
ber of the Committee, Dr. J. C. Owen, Secretary
of our Baptist work in New Mexico, made a state-
ment that illustrates the fine spirit of coopera-
tion manifest among our people, even when co-
operation means extra hard work. He told us
that because of weather conditions in New Mex-
ico it was not practical to have the EVERY
MEMBER CANVASS at the time suggested by
the Promotion Committee—November 29th-De-
cember 6th; that New Mexico was usually swept
by snow storms at that period of the year, and
so it would be better for them to make their
canvass in September. As this great hearted
Secretary sat with the other members of the
Committee and thought with them of the sig-
nificance of whole-hearted cooperation, he told
us that he was going back home and ask his
State Board to agree with him to lead New
Mexico Baptists in an EVERY MEMBER CAN-
VASS AT THE SAME TIME that other Baptist
churches of the South were making the canvass
—November 29th-December 6th. What a won-
derful spirit of cooperation! Surely this same
spirit will pervade all of our hearts and we will
look forward with prayer, with enthusiasm, and
with every effort that we may exert to have the
EVERY MEMBER CANVASS in all of our
Southern Baptist churches AT THE SAME TIME
—November 29th-December 6th.

In one account of the anointing of Jesus by
Mary we are told that Judas complained about
the waste of ointment. In another gospel we
are told that the disciples complained about the
waste. Both are true and the explanation is
quite on the surface. Judas started the criticism
and some of the others, evidently in entire
thoughtlessness took it up. And this is quite a
common occurrence in criticism and fault finding.
Some one like Judas with a mercenary motive
starts the complaint, and thoughtless people take
it up. That is the way objections to prohibition
spread. That is the way criticism of our mis-
sion work spreads. And so on down the line.
Doubtless the disciples were thoroughly ashamed
of themselves when they found out that they
were merely barking because Judas yapped.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

WEEK OF PRAYER

"And when they had prayed"—they were filled with the Holy Spirit—they spake the word of God with boldness—they were of one heart and one soul—they witnessed with great power and great grace was upon them all. These disciples were able to comprehend the breadth and length and depth and height of the love of Christ! They knew He was able to do exceeding abundantly above all that they could ask or think, according to the power that worked in them.

Does the work of these disciples challenge you? Do you long to be so filled with His power that by your witnessing you may show the exceeding riches of His grace? It is possible if we pray and believe. There are so many things to claim our attention when we pray; The work of the Promotion Committee, the Tithing Campaign and the State Mission Week of Prayer.

Let us Pray and Plan for our \$10,000.00 offering September 21-26.

REPORTS

Only 34% of the societies have sent in reports for the second quarter. We are wondering. We are wondering about the 66% that have not reported. I believe in the hustle and bustle of each day you have let this small task slip by. If your precious daughter were away from home and you hadn't heard from her for three long months, wouldn't you eagerly await a message? Your missionary society is a child of my heart and don't you think I long to have some indication of your interest? Even though you are late, I am still expecting your report.

Thirty-five of the 69 superintendents have reported this past quarter. Where are the thirty-four? I shall look for your report soon.

NOTICE

"A Brief Survey of State Missions" is our new booklet on State Missions. Our programs for the State Mission Week of Prayer are based on the material in this little book. We will mail each W.M.S. president a copy free to use during that week. However, we are suggesting that you use this to study in class. The study of it will give you a deeper appreciation of those who sowed amid tears and discouragement. We will not observe any outstanding tokens of spiritual achievement, but we will see how God has led steadily onward and upward in the building of a great State Mission structure. Not only this but we will be shown the unfinished task in our great State.

Note:—Only one copy will be sent free to each Society. Other copies may be obtained for 25c a copy.

I am happy to announce through these pages that Miss Lulia Muscavoy received enough money from friends to pay all her hospital expenses. A lovely letter of appreciation has been received from her. She is back at Ridgecrest, N. C., and will remain there until she goes to our W.M.U. Training School at Louisville, Ky. "My God shall supply all your needs according to his riches in glory by Christ Jesus."

Do you remember the recommendation adopted at our W.M.U. Convention in Birmingham last May? "That an earnest effort be made by Woman's Missionary Union to secure as large a number of women as possible who will agree to tithe for a period of four months. The months are September through December of this year." It is time for us to form our Tithers' fellowship league and begin in earnest to secure new tithers. Are you a tither; a happy tither?

Our Young People's Column

"BEAUTY WITHOUT VIRTUE IS A ROSE WITHOUT FRAGRANCE"

—O—
Last week I saw this quotation on a church bulletin board. Immediately my mind turned to all of our girls in Mississippi. Surely every girl in the world wants to be pretty. That is just natural, but let's think of this again. "Beauty without virtue is like a rose without fragrance." I wondered when I saw that, because I have seen just such beauties. They pass from memory without leaving a single wave of fragrance to say that they have lived and that their influence is wafted on the breeze of life, making all character sweeter and holier.

I don't know whether you like Socrates or not, but I do. I remember so well when I was studying Ancient Greek History and our teacher made us memorize three of our favorite quotations from this philosopher. I shall never forget this one because it appealed to me most, "Look in the mirror thrice daily; if you are pretty preserve it; if you are ugly hide it with learning." That was always such a joy to me—to think that we could so cultivate our minds and hearts that we might hide our ugliness. Let us read Prov. 31:10 and see how we measure up to the perfect "beauty" among women.

"FOSTERED OR FORGOTTEN"

—O—
Do you like that slogan for a Young People's Rally? Fine; I knew you would. That is what they used in the Noxubee Association last week and I know they will have many young people's organizations that will be "fostered and not forgotten" just because of that meeting. Congratulations to the Macon G.A. for their fine playlet, to Mrs. R. D. Pearson for the well-planned program, and to Shuqualak for entertaining such a fine group of boys and girls!

PIKE COUNTY RALLY—MRS. J. L. STANDIFER, LEADER

—O—
Our Young People's rally on June 30th was great. There were 254 present besides the hostess church. The attendance went far beyond 300. Every Young People's Organization had some part on program. Osyka got the banner for attendance, having 44 present.

ATTENTION BOYS!

—O—
On this same bulletin board I mentioned above, I saw a quotation for you. I hope you like it. I did. It needs no comment from me. You think through it and see what it means to you. Here 'tis.
"Christian living is like an aeroplane—when you stop you drop."

"Render unto God the things that are God's." Would you like to try it?

—O—
At the District meeting in Lyon, Mrs. J. H. Nutt, the District Mission Study Leader, gave such a splendid outline of the mission study for the year.—I want to pass it on to you.

She featured the plan as a TOUR and prepared a tourist booklet for each associational leader. On the outside cover she pasted the pictures of airplanes. The name of the tour is "Know Missions Better Tour"—"That the World May Know." The inside gave information regarding the tour: PURPOSE. That we may KNOW, and thus conserve the past, promote the present and guarantee the future.

BAGGAGE: Prayer. Spirit of unselfish service. Love of lost souls.

SUGGESTIONS: Take the Young People. They need a wider knowledge of human conditions and needs throughout the world, and of the heroic service rendered by missionaries, in order that they may develop attitudes of friendly and helpful appreciation of other people, and thus become enlisted in definite projects of helpfulness.

—O—
Your guides and their assistants are at your disposal to help you make the most of this year's travel.

SCHEDULE: August 10 to August 14 KNOW MISSIONS BETTER TOUR. October 1 to December 31 AROUND THE WORLD CRUISE. January 1 to March 31 SUNNY SOUTH SPECIAL. April 1 to June 30 SOUL-WINNING PILGRIMAGE.

She used these suggestions with very appropriate posters. Study this plan carefully and see how it fits itself into our Weeks of Prayer.

—O—
We hope to give a list of the Margaret Fund students that are assigned to our State real soon. In the meantime elect your Margaret Fund Chairman for your association and local society. Then we will be ready to work together in mothering these students.

CANNING TIME

—O—
As you can your fruits and vegetables these days do not forget to fill some extra cans to be sent to our Training School, Louisville, Ky., early in October. We are so abundantly blessed with these things this year I know it will be a joy to share them with others.

—O—
Dr. A. U. Boone of Memphis has been supplying First Church of Tulsa, Oklahoma, this summer and will continue till September.

—O—
We are sorry to learn that the health of Dr. O. C. S. Wallace of Baltimore has not been good of late, necessitating a stay in the hospital.

—O—
Whenever you begin putting women in the pulpits you are headed for confusion worse confounded. The ugly mess that is continually appearing in "religious news" from Los Angeles about Aimee Semple McPherson and her mother, "Ma Kennedy", is just the sort of thing you may expect whenever you start out to defying the scripture teaching on this subject. The sex stuff that is always coming up about these women preachers is just another example of what happens when because of ignoring God, He gives them up in the lusts of their heart unto uncleanness. You can read the whole story in the first chapter of Romans. And everybody who encourages this woman preacher business is partaker of this sin.

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R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

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advance

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1915, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Sacred Harp Convention

The Mississippi State Sacred Harp
Singing Convention will convene this
year in Bennett Academy, Mathis-
son, Miss., Friday and Saturday be-
fore the fourth Sunday in August.
Hon. W. T. Gwin, of Eupora, is
president; Hon. John J. Adams, of
Clarksdale, is Secretary-Treasurer;
N. A. Jennings, of Houston, is Vice-
President; Rev. J. C. Winters, of
Eupora, is Chaplain. I recently re-
ceived a very appreciated letter from
President Gwin inviting me to be
with them again this year. It was
my happy privilege to attend the
convention which met at Calhoun
City last year. Nothing would give
me more real pleasure than to at-
tend this year.

In this letter, among other things,
Mr. Gwin said: "I have been think-
ing for sometime of writing you and
telling you how we appreciated your
presence with us at our State Con-
vention at Calhoun City last Sep-
tember, and for the many nice things
you said about our Convention in
The Baptist Record. I want to give
you a special invitation to come to
our next convention.... I am send-
ing you under separate cover a min-
ute of our last Convention. —Re-
spectfully, W. T. Gwin." Thanks,
Bro. Gwin, I am hoping that I may
be permitted to come and be with
you again this year.

It does my soul good to be with
these dear folks in their meetings.
It seems to do them so much good
to sing the old songs. They laugh,
cry, sing and almost shout as they
echo the sweet songs of years gone
by. Also as they sing, and as I
join them in my feeble way, I am
caught up into a different sur-
roundings and I am listen-
ing to a choir that I heard
many years ago. I see faces and
hear voices that have long been
hushed and departed to another land.
I am back at the Johnson School
House again in Neshoba county, just
a mere lad, and I catch the sweet
echoes of voices that I knew and
heard back there. They are hushed
on earth, most of them, but they
have caught the refrain of the heav-

enly choir, most of them, and are
singing the songs of Moses and the
Lamb in a better land.

Troup Edmonds, whose name ap-
pears in the Old Sacred Harp, Wash-
ington Banks, E. L. Gross, G. G.
Chipman, Peter Moudy, my broth-
ers and sisters and scores of others
I heard sing the old songs back there
in the happy days of youth, I hear
them again in fancy as I listen in at
these Old Harp Singings. Oh, it is
grand and inspiring. I feel sure that
I will hear many of my old friends
sing the same old songs in that land
of eternal summer some day. I am
sorry for those who do not love and
enjoy the old songs.

This convention does the sensible
thing. It does not hold its conven-
tions on Sunday and thus desecrate
the Lord's Day with a picnic as some
do, but they have it on week days. I
love them for that respect they have
for the Lord's Holy Day. May they
revive the singing of the old songs
again. Nothing will contribute to
a revival of religion among our peo-
ple more than a revival of the sing-
ing of the old-time songs. They
have more gospel, soul and melody
than much of our modern music has,
some of them have neither of these.
Blessings, on you, my beloved broth-
ers and sisters, as you sing the old
songs. Long may you live to preach
the good, old-fashioned gospel of
our fathers and mothers in song.

Notes and Comments

Coffeeville Baptist Church has
contributed three of its fine young
women to the study of the profes-
sion of trained nurse: Misses Jose-
phine Floyd and Thelma Kincade
are training in Baptist Memorial
Hospital, Memphis, and Miss Louise
Evans is studying in General Hos-
pital, Memphis. A great calling when
properly conducted.

The revival meeting at Scuna Val-
ley, near Coffeeville, closed last Fri-
day night, Rev. V. E. Boston, of Win-
ona, did some fine preaching. He
preached the gospel in purity and
feared not to declare the whole coun-
sel of God. He hit modern social
evils a hard blow, and most of our
people seemed to enjoy and approve
his messages. It rained most ev-
ery day, the roads were muddy, but
we had good crowds notwithstanding
these and other drawbacks. There
were three additions to the church
during the meeting. The work of
Bro. Boston was greatly appreciat-
ed and will be a help and inspiration
to the church.

Dr. John H. Hooks, of Grenada,
assisted Pastor Nestor in a good
meeting at Pope in Panola county
recently.

Next Tuesday the people of Mis-
sissippi go to the polls to vote for
officers to serve them for the next
four years. It will be well to pray
for guidance by the Spirit of God
and then vote as they pray. "When
the wicked rule the people mourn,"
and they have had mourning aplenty.
Vote for honest, experienced, cap-
able, Christian men and women and
we will come back to the days of
yesteryears.

I am not in partisan politics. If
anyone saw a letter in the papers
signed by "R. L. Breland," look at
the post office, "Hattiesburg, Miss.,"
and remember that it was not this
writer. I am not in the papers for

nor against any candidate for any
office.

I am reading "The Acts of the
Apostles," a brief commentary on
the book written by Dr. W. O. Car-
ver, professor of Interpretation of
the New Testament in the Southern
Baptist Theological Seminary. It is
concise and safe. It is pleasant and
profitable reading. Baptist Book
Store handles it, price \$1.00.

Miss Willie McCraw, of Neshoba,
Miss., recently received her diploma
from Southwestern Baptist Theolog-
ical Seminary for completing the
prescribed course. She is one of our
finest young women.

—BR—

A DENOMINATIONAL ASSET

By Louis J. Bristow, Superintendent

Notwithstanding the economic de-
pression, the Southern Baptist Hos-
pital in New Orleans made a sub-
stantial advance last year, and the
first six months of the current year
have shown an increasing volume
of business. Southern Baptists have
every reason to be gratified at the
success of the institution.

As a denominational asset the
Hospital ranks very high. Located
in a city into which Southern Bap-
tists have poured money and sent
consecrated laborers for three-quar-
ters of a century, all of which made
but little visible effect upon the com-
munity, the Southern Baptist Hos-
pital is one of the outstanding in-
stitutions in New Orleans, patron-
ized every year by many thousands
of persons of all types of religious
faith, from every section of the city
and State, and other States, and for-
eign countries. These contacts, di-
rectly and indirectly, leave a favor-
able Baptist impress whose value is
incalculable. Prejudices have been
dissolved, opposition has given way
to cooperation, a spirit of friendli-
ness has been developed the worth
of whose ultimate value cannot be
computed.

As a scientific house of healing
this hospital has no superior in its
equipment and service, as is at-
tested by the highest national au-
thorities, which rank none above it;
and as a denominational missionary
agency Southern Baptists have none
which excels in its immediate en-
vironment.

This hospital has an alluring pros-
pect for service to suffering hu-

manity. Its primary mission is to
heal the body—a work which Jesus
gave so prominent a place in His
own ministry. One cannot study the
New Testament and escape the fact
that Jesus laid great emphasis upon
healing the body. Matthew says
(8:16f) that He "healed all that
were sick, that it might be fulfilled
which was spoken by Isaiah the
prophet, saying, Himself took our
infirmities and bore our sicknesses"
(see Is. 53:4). Mark says (1:32)
"they brought unto Him all that
were diseased, and He healed them."
Luke says (4:40) "all they that had
any sick with divers diseases
brought them unto Him; and He
healed them." John, who gives more
attention to His teaching than to
His works, relates details of some
remarkable healings, which gave
Jesus splendid opportunities to
teach the people. And He com-
manded His disciples to "heal the
sick" (Matt. 10:8; Mark 6:13; Luke
9:2 and 10:9; etc.)

This, then, is the basis of the
work and appeal of the Southern
Baptist Hospital, namely: The ex-
ample and command of the Saviour;
and its own record of service.

New Orleans.

—BR—

Little Rosalie, a first-grader
walking with her mother, spoke to
a small boy.

"His name is Jimmy and he is in
my grade," she explained.

"What is the little boy's last
name?" her mother asked.

"His whole name," said Rosalie,
"is Jimmy Sitdown—that's what the
teacher calls him."—E. H. in The
Baptist Courier.

—BR—

HILLMAN COLLEGE

Clinton, Miss.

The oldest college for girls in Mis-
sissippi—and one of the least ex-
pensive. Enrollment limited to 100,
thus making personal care and at-
tention possible. Accredited. Ex-
ceptionally good advantages in Pi-
ano, Voice and Expression. The two
colleges in Clinton and the close
proximity to Jackson, the state cap-
ital, make the location almost ideal.
The new homes for students on the
beautiful campus help to make it
in reality "Happy, Home-like, Hill-
man". Write for catalogue.



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BLACK FLAG
LIQUID KILLS FLIES AND
MOSQUITOES—DEAD!



The Sunday School Department

SUNDAY SCHOOL LESSON

For

August 2, 1931

Prepared by

L. D. Posey, Jena, La.

Subject: Philip's Missionary Labors.

Golden Text: They therefore that were scattered abroad, went about preaching the word. Acts 8:40.

Scripture for study, Acts 8:5-40.

Introduction

The date of this lesson belongs to the same period as that of the last lesson, about 36 or 37 A.D.

In the last lesson we had the general account of the spread of the gospel, while in this lesson, we have a specific example of the work of one man. Doubtless there were others in a general way like this, but the Holy Spirit did not require a record made and brought down to us as he did in this case.

The background for this lesson dates back to about 600 B.C., when the best of the Jews of Palestine were carried captive into Babylonia, and Gentile captives from other countries were placed in the land of the Jews. These Jews and Gentiles mixed by marriage, so when the captivity was ended and the pure blood Jews returned, they would have nothing to do with this mixed race known as Samaritans. As a result of this, there was a bitterness between the two that was very marked during the life of Jesus, but which he ignored by preaching to some of the Samaritans. They held the first five books of the Bible, and in that way were prepared to expect the Messiah. This was to the human advantage of Jesus when he talked to the Samaritan woman at Jacob's well. It and the preaching of Jesus would open the way, humanly speaking, for Philip in his work.

The Lesson Studied

Perhaps the first thing that should engage our attention now, is the preparation Philip had for his work. Meeting as he did the qualifications for "deacon", to which he was added that of "aptness to teach", he had the full qualifications of a bishop. He evidently had some literary training; but that is completely submerged by his moral and spiritual qualifications. He had no titles, and would get but little recognition if he were here now; but he had that which was vastly superior; he had the leadership and power of the Holy Spirit, qualifications conspicuous for their absence in some quarters in this age.

The fact that Philip was evidently a Grecian Jew, and also his experience in Jerusalem ministering in the capacity of deacon, gave him a sympathy for outcast depraved humanity which the Holy Spirit used in opening the way for him among the heathen. If men are to be effective shepherds among the lost of mankind, they must come down from their lofty perches and don the habiliments of the "common people", that class that heard Jesus gladly. Not that I approve smoking a cob pipe, nor any other kind

as for that matter, yet it was by that means that Dr. Venable, that prince of Mississippi Baptist preachers, won his way into the affections of a people he never could have reached otherwise. But back of that cob pipe was the spirit of Christ, Christian culture, good judgment and a passion for lost souls. So, young preacher, unless you have these qualifications, you better leave off the cob pipe. Otherwise it will lower you instead of lifting the other fellow as Dr. Venable could do in such a glorious way with his.

But, as already intimated, the one thing above all else that made Philip the preacher that he was, was his absolute surrender to the Holy Spirit to be used of him any way, any where needed. Indeed, he was an instrument, and a demonstration of the continued work of Jesus, and answers the question I raised last week, and left the reader to find for himself. Alas, too few of us are willing to pay the price.

The next thing in order in the study of this lesson, is the work actually done by Philip. Though he was not an apostle, Jesus through the Holy Spirit used him to accomplish exactly the same kind of work he did by the apostles themselves. The sick were healed, the lame made whole and demons cast out. Multitudes repented, were saved and baptized. A mighty revival was in progress among the Samaritans.

Just here, we come upon a problem not easily solved, and which I pass on awaiting further light. The explanation given in verse 16, indicates that Philip had failed to baptize the believers in the name of the full Trinity, and for that reason the Holy Spirit had not come upon them in visible demonstration. Why he made that blunder, if blunder it was, I confess I do not know. Do you? From Acts 19:1-7, we learn that certain persons had been baptized according to John's baptism, and had not received the Holy Spirit. But verse 5, chapter 19, carries the same expression as verse 16 in the chapter before us; "they were baptized in the name of the Lord Jesus". Then through the laying on of Paul's hands, as recorded in chapter 19, that group received the Holy Spirit. In the case before us, "Peter and John . . . when they were come down, prayed for them, that they might receive the Holy Ghost: then laid their hands on them, and they received the Holy Ghost". A possible solution is this: The Samaritans were Gentiles. To the apostles, with Peter as leader, were given the keys (meaning authority) to open the gospel to the world. This was before Peter's vision and the formal opening of the gospel to the Gentiles by him in the case of Cornelius and his household; hence, the necessity for this special work. Remember also that "Salvation is of the Jews"; hence, the necessity that it be certified by the apostles. To say the most of it, no further mention is made of any defect in Philip's work. He was soon sent by the

angel of the Lord, and preached to the eunuch from Africa, and baptized him. According to tradition, this eunuch led his queen to Christ, and Christianity was established in her realm. But the explanation just given, if explanation it is, does not explain the account given in Acts, chapter 19, of Paul's work; so this is offered as a possible harmony: By the time of Paul's experience recorded in Acts 19, the gospel had been formally and thoroughly established among the Gentiles. These were Gentiles, but were evidently totally ignorant of the coming of the Holy Spirit on the day of Pentecost. So it was necessary to baptize them in the name of the full Trinity.

Now let us face one more problem found in this study. If Philip was under the direct leadership of the Holy Spirit, and in that way Jesus working through Philip, why did not the Spirit tell Philip to baptize in the whole Trinity, that he (the Holy Spirit) might come on all those Gentiles? For the Holy Spirit to have done that, would have been for him to testify to himself which was contrary to his special mission in the world. Read John 16:13. His special mission was to testify to Jesus.

Other things in this lesson demand attention, but my space is gone. Let me say briefly, however, that sometimes one man, in the mind of the Holy Spirit, is of more importance so far as the advancement of the Cause of Christ is concerned, than a multitude of others; hence, the salvation of the eunuch. William Carey is a modern example. The man who led him to Christ, could have well afforded to give up a great revival meeting to reach him. Reader, you today, may be in contact with one of God's jewels, but do not know it. Then with the hope that you are, do your best for him.

—BR—

A BOY SAVED

One morning the pastor's phone rang in his study, and the Chief of Police called to tell him that six boys had been arrested, and some were from his Sunday school.

He at once went to the Police Station, where the boys were confined to a cell. He asked permission to talk to each boy in a private room by himself. This was granted.

After he had talked to the boys, all showed penitence, and were sorry for what they had done, and promised never to do it again,—except one of them.

He was talking to this boy when the jailor came to let him out. He said he was not ready to go yet, that he wanted to talk to this boy a little longer. He seemed to resist his every effort.

Finally he put his arm around him and said, "Charley, don't you want some one to love you?" But for a long time he failed to answer. The question was asked repeatedly.

Then drawing his arm a little closer around him, he again asked, "Charley, don't you want some one to love you?" Finally the tears began to run down his cheeks and he said, "Yes." Then he told this story.

"I am an orphan boy. I have no father, mother, or home. I sleep in boxes or sheds, in alleys, or any

place I can. No one wants me. They just kick and cuff me, and tell me to get out." "Yes, I would like to have some one to love me."

The Pastor said to him, "Charley, I love you, Jesus loves you. Will you go home with me if I can get you out?" He said "Yes." The Chief of Police and Municipal Judge permitted the boy to go with the Pastor.

He bought him some new clothes, gave him a nice room, in which to sleep, gave him such food as he had never eaten before. Under the new influence he very soon became a better boy, attended Sunday school, and later became a Christian and joined the church. He was sent to school; given a good education. After graduation he was given a good position, he rapidly grew in favor with his firm, and later became a member of the firm.

All this happened because "Some one loved him." Because some one came to him in the time of need and helped him when he needed help.

The world is very, very full of cold, lonely hearts today. Not only among the poor, the outcast, but in the better homes, where the home is only a stopping place, to eat and sleep. Where the real family life is forgotten. Love is left out. Personal interest is gone. It is every body for themselves. Getting their pleasures anywhere except in the home, where Love should bind and rule.

Look around you, and even—in your own home, and see if you cannot find an aching heart that wants "your love."

"A friend in need, is a friend indeed." Locate such lonely individuals, within whose heart is the cry "Yes, I want some one to love me."

Be a "big brother,"—a "big sister" to some one. IT PAYS.

—A. C. Derr,

322 Union Ave., Memphis.

—BR—

Two small boys returning to their school room after recess showed evidence of having been crying.

Teacher: "Percy, why are you crying?"

Percy: "Harold kicked me in the stomach."

Harold: "Naw, I didn't, but he turned around just as I kicked."—North Carolina Christian Advocate.

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A WARNING TO THE PROMOTION COMMITTEE

It has been said that "necessity is the mother of invention." In the process of time new and unexpected problems and difficulties arise which need to be met and solved. When the church was in its infancy every thing ran smoothly for awhile, but all at once a difficulty arose which necessitated a new movement, for which they had no precedent. The result was that certain men were appointed or elected to look after the matter; and they were, in a sense, a promotion committee. Since the original organization of the Southern Baptist Convention, from time to time many problems have come up for solution; many obstacles have presented themselves in the way of the work; and many difficulties from time to time were met which had no precedent, which necessitated new movements of the Convention. All of which have served to greatly multiply the machinery of the Convention.

So, last May when the Convention met at Birmingham, all the messengers from all the churches from all over the South went there with heavy hearts. Every informed Southern Baptist knew that we were confronting a crisis. The general world-wide financial depression was being felt, beside a realization of a great falling off of receipts and piling up of debts in our own denominational ranks. Every delegate realized that something must be done to relieve the situation or else we were headed for the rocks. A special committee was appointed to investigate and recommend some plan for relief. This committee reported to the Convention, recommending the forming or creating of a new South-wide committee to be known as "The Promotion Committee," with the hope that this committee could work out some plan to change the tide, and save the denomination. This new committee met a few days ago at Birmingham, organized and held their first session. Several sub-committees were appointed and they all deliberated and reported.

While reading the reports of these sub-committees I was deeply impressed with one thing, and that was the wide and sweeping plans of the enlistment of every member of every local church, in every State in the South. If these plans work, it will be the most wonderful, far-reaching effort ever put forth by men for the saving of Southern Baptist institutions and Southwide causes. I was also impressed with another thought, and that was; it seems from the smooth running of the first session of this promotion committee, that the members of the committee went to Birmingham with their minds already fixed. There is no record in the reports of the proceedings where prayer, supplication and confession of sins was made. Neither seeking the face of God to determine what would please Him. But it seems that every member of the committee took for granted that "the Cooperative program" was needed was better plans for the promotion of the already-fixed cooperative program. I know it is easier to criticise, than it is to start or

promote a great movement. And on account of that, at first, I thought that I would not raise my voice in protest or criticise the movement. But now I feel impressed to give this solemn warning to this Promotion Committee. While I know it is true that God is pleased with orderly working plans and systematic business methods, yet there seems to be something that this committee entirely overlooked that was of vital importance. We must remember that in all our organized work of the promotion of the gospel of Jesus Christ, that we first have God to deal with and second, the people.

And I am of the profoundest conviction that until Southern Baptists realize this and put out of the way some outstanding abominations, in the sight of God, it is of no use to make plans for the promotion of the work. I will mention a few: It is a matter of common knowledge that the Northern Baptist Convention has gone over to modernism; and yet this promotion committee, in a resolution, played for the friendship and approval of the Northern Baptist Convention. It is also generally known that modernism is stealing its way into our Southern Baptist ranks; yet not a word of protest came from the lips of any member of this promotion committee in its first meeting. It is conceded by all true believers, in our Southern Baptist ranks that the cooperative program is not doing enough toward the promotion of evangelism, that is, in proportion to what is being done for education, benevolence, etc. But not one word was said in favor of remedying this situation. It is commonly known that our women are constantly violating God's commands by public speaking before mixed assemblies in our churches, but not one word of protest was heard in the meeting of the Promotion Committee against it. In conclusion, let me say: It is not too late yet. And my conviction is that if this committee would hold another session, and with strong resolutions condemn all these heresies and unscriptural practices of Southern Baptists and the Northern Baptists as well, and recommend a "cleaning up" and getting right with God before this organization begins to function that we may expect better results.

Strong organizations of men are weak when God is left out; but weak organizations of men are strong when God is taken in. This is only a voice of warning. Will the Promotion Committee heed it?

—J. E. Heath.

Winona, Miss., R. 6.

Remarks by the Editor . . .

It is the policy of The Baptist Record and its Editor to give opportunity for expression of views of brethren interested in the work of the Kingdom, even when he thinks these views are absolutely wrong. Opportunity to criticize the work and the workers is given even when the criticism is not well founded. For this we have been criticized, but it seems fair to those who are members of the denomination. Of course, there are limits to this freedom, which we try to impose to the best of our judgment.

But we cannot give space to the

above warning by Brother Heath without adding a word which will save it from doing harm to a good cause. Brother Heath relates the history of the promotion committee correctly. But his strictures on their work are unjust and would certainly do harm if attention is not called to the errors in them.

Brother Heath seems to approach the committee with a rather hostile attitude. He suggests that the smoothness and unanimity of the committee's work indicated that the members went to Birmingham with their minds already fixed. This was the first meeting of the committee for business and no conference had been held to fix anybody's mind. It appears to us a wrong spirit which passes such judgment, rather than to believe that the Lord led them to be of one mind.

And to say that these brethren did not pray over this business is a gratuitous assumption which we do not believe for a minute. We were in the committee meeting out of which this committee grew, and we have seldom if ever, seen men pray as fervently as they did.

And to criticize the committee because they took for granted that the Cooperative Program was God's program and proceeded upon this assumption, is also unjust to the committee. They did base their whole plans upon the Cooperative Program, because they were instructed to do so by the Convention. To have done anything else would have been to violate their instructions and defy the authority of the Convention which appointed them. The first words in the resolution of the Convention which created the promotion committee was to commit the Convention to the Cooperative Program. No man could have honestly served on the promotion committee who could not loyally observe these instructions.

Brother Heath objects that this committee did not go into the matter of investigating the whole Convention and the Northern Convention and pronounce upon their orthodoxy. With these matters the promotion committee had no business in the world. To insinuate or to say that the Southern Baptist Convention or the Northern Convention is honeycombed with heresy is a pure assumption. Anybody who brings this charge is simply showing that there is something wrong with his liver, or some other vital organ. The vast majority of those who do the work of the Convention are thoroughly sound in the faith. The rank and file of the people are the same way. Such a charge ought never to be made unless the proof can be produced. It cannot be too severely condemned.

As to the giving of too much emphasis to education and too little to evangelism, that is a question about which there will always be differences of opinion.

As to the matter of women speaking in public assemblies, this is a question that the promotion committee has nothing to do with. Take it up in the churches.

—BR—
"Does your fiancée know much about automobiles?"

"Mercy, no! She asked me if I cooled my car by stripping the gears."

MEETING AT RIVERSIDE CHURCH, MARKS

On the first Sunday in June it was the delightful pleasure of this scribe to begin a meeting with the Riverside Church of Marks. I would feel that I was ungrateful for the many kindnesses shown me while there did I not say this word through our paper.

Perhaps there is not a church in all the state that has made more progress in so short time as has this church. Since their organization some two years ago, they have builded for themselves a beautiful temple of worship which is a credit to that fine community, a model of beauty, and well equipped for the splendid work they are doing.

They have one of the best organized Sunday Schools in the state, and the B. Y. P. U. work under the capable leadership of Hon. E. E. Boone is one of the best I have ever seen. I was in conversation with our State Secretary a few days ago, and he tells me that they are supporting the denominational work in a splendid way; you wouldn't expect anything else when you know the personnel of the membership of the church.

We had a splendid meeting with some 20 additions, and the spiritual tide ran high all the way through every service; it is easy to hold a revival with a church of such spiritual force.

W. L. Howse, the noble pastor, has the love and respect of the whole town, and God is using him in a great way.

We are expecting even greater things of this splendid church in the future.

Praying God's blessings upon them, and also on all of the workers of the state, I am humbly,

—C. T. Johnson.

—BR—

"I've got to get rid of my chauffeur; he's nearly killed me four times." "Oh, give him another chance."



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The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

With your consent, I want to make a change in the make-up of our Honor and Study Rolls. When we began these, it was a sort of experiment with me; we had to find out by doing it. So in the beginning, I put on both rolls the name of a person who had answered some questions from memory, the rest by looking up answers. I do not now think that is the best way. So, hereafter, only those who answer all the questions from memory will be put on the Honor Roll: all the others will be put on the Study Roll. This is, I think, more definite: the other way was more or less mixed up. Don't you think so?

I have quite a number of questions, which will be passed upon for the prize on July 25th, and the two winning papers published on our Page in the first August paper. Our prize for the best answers from a person over 12; our prize for a person under 12. Of course, the prizes must always be very inexpensive, for I want to give most of my money to the orphans!

Don't forget the orphans, for we are near the end of the month, and still lack nearly \$2.00 of our \$10.00 for them.

With love,

Mrs. Lipsey.

Bible Questions: Moses

For people over 12 years old.

1. Tell the story of Moses and the burning bush.
2. How many reasons, and what, did Moses give why he could not lead the people out of Egypt?
3. Tell about the plague of darkness.
4. How many years were the Israelites in Egypt? Ex. 12:40-43.
5. How many men did Moses send into Canaan, to find out about the land and people, when they came near to Canaan?
6. What did they bring back with them?
7. Why did not God let the Israelites go into Canaan, when they were so near? Numbers 14:27-35.

For children under 12 years old.

1. What were the names of Moses' father and mother? Ex. 6:20.
2. How did Moses' mother save his life when he was 3 months old?
3. What was the last of the ten plagues that God sent upon Pharaoh and the Egyptians?
4. What is the 4th Commandment? Ex. 20.
5. What great sin did the people commit while Moses was on Mt. Sinai? Ex. 32:8.
6. Why did not God let Moses go over into Canaan? Numbers 20:10-12.
7. What was the name of the mountain on which Moses died? Who buried him?
8. Did Moses ever come back to the world? Who saw him? Matt. 17:1-8.

Honor Roll

T. C. Burney.
Ludie Ivey.

Study Roll

Bernice Posey.
Ora V. Myrick.
Inez Dickerson.

July 14th, 1931.

Dear Mrs. Lipsey:
Will you let me join your Circle? My sister Emaline has had a letter on your Page. I am 7 years old, and am in the third grade. I love to go to Sunday School and to the Sunbeams. I've got the sweetest little sister, who is nearly two years old, and is writing you a letter, too.

With love,

Annabel Burney.

This is your Circle, Annabel, not mine, the Children's Circle. And tell that sweet little sister that I have her sweet little letter in my box, and am keeping it for myself. Don't forget to tell me her name, next time.

Blue Mountain, Miss., July 19.

Dear Mrs. Lipsey:

I thought I would write as I have never written before. I am a little girl twelve years old. My birthday is Jan. 15. Have I a twin? I will be in the seventh grade next year. I would like to see your little grandson. I know you are proud of him. My grandpa takes The Baptist Record and I read the Children's Page every week. I am sending in the answers to the questions for people over twelve. I looked in the Bible for the first, second, third, eighth and ninth, but could answer the others without the Bible. Here are the questions. I hope they are right.

Your little friend,

Inez Dickerson.

P. S.—Will write again and send something for the orphans.

I don't believe we've had anyone to write from Blue Mountain before, Inez. We are glad to welcome you, and I hope, too, the answers are right.

Tchula, Miss., July 16, 1931.

Dear Mrs. Lipsey:

I did not look at the Bible for a one this time. I like to have had to on the 9th but I didn't. I looked at my Bible for the 1st, 4th, 10th and half of the 9th last week, but I forgot to tell which ones I looked at. Mrs. Lipsey you had my name J. C. and it is T. C.

Your friend,

T. C. Burney.

Sorry, T. C., I'll get it right this time. You go on the Honor Roll this week.

Valley, Miss., July 16, 1931.

Dear Mrs. Lipsey:

I am a little boy 13 years old and my home is in Monroe, La., but at present I am on a visit at my grandma's. She takes The Baptist Record and I read the Children's Page and wondered if I might write. I have four brothers all younger than I, but have no sisters. My parents are still living. I feel sorry for the orphan children and am sending a dime to the Baptist orphans of Mississippi. I belong to the Christian Church and go to S. S. and preaching when I can. I am in the 8th grade at school. I also take violin lessons. Granddaddy has 22 baby pigs and grandma has 6 baby calves. I will be at grandma's one more week and hope to see my letter in print.

Your new friend,

J. B. Wetzel.

We have enjoyed your letter, J. B., and wish you could be with us regularly. Thank you so much for the money for the orphans. Come again if you can.

R. 2, Crandall, Miss.

Mrs. P. I. Lipsey,

Jackson, Miss.

Dear Mrs. Lipsey:

I was so glad to see my last letter published but gladder still to have my name on Honor Roll. I didn't forget to send in answers last week, but my mother was quite ill and I didn't have time. However, I'm sending the ones for this week without looking in the Bible. I really enjoyed these as I have always had a hankering to study people and places and too it's always been a delight to be led by a "good

leader". I've tried before, here at our church, and it seemed it was hardly any trouble to memorize a whole chapter of the Bible, and too, one can remember it so well.

I am sending ten cents for the orphans. Wish I could help more.

With love,

Ludie Ivey.

Heidelberg, Miss., July 16, 1931.

Dear Mrs. Lipsey:

I want to join your Circle. I am 13 years old, and will be in the 8th grade.

I am answering the questions. Are they right? I looked them up. Love, Ira V. Myrick.

P. S.—I hope this will be printed. I was on the Honor Roll twice for reading the Bible at Nashville, Tenn.

Lucien, Miss., July 17, 1931.

Dear Mrs. Lipsey:

Here I come again with answers to Bible questions. I sure do like this method of studying the Bible. I was delighted and surprised to see my name on both Rolls in yesterday's paper.

We are having lots of rain this week. We have been going to a revival some, too. Our revival starts Sunday. We would like for all of you to be with us. I go to Sunday School every Sunday. We are trying to organize a B. Y. P. U. I hope we will.

I suppose you have lots of flowers blooming now. We have several in bloom.

Love to all, from

Bernice Posey.

Yes, I have in bloom lantanas, sweet rocket, zinnias, hollyhocks, cypress vine, marigolds, salvias, sweet alyssum, montbretias, petunias, pinks, daisies. What have you, Bernice?

HEALTH SUGGESTIONS

"Today medicine—and particularly preventive medicine—is the property of all mankind. A progressive physician must be aware of his relationships to the civic and economic problems of the community and the nation."—Journal of the American Medical Association.

Legitimate public health is practiced in Mississippi.

It is absolutely necessary for health workers and physicians to cooperate in the protection of the health of the people.

Through the combined efforts of health workers and physicians typhoid fever has been reduced to insignificant proportions, small pox

practically banished, and soon we shall see diphtheria banished.

Today the economic loss from deaths from preventable causes exceeds two billion dollars. Health departments with the support of public-spirited physicians are helping to reduce the staggering loss.

Citizens in a community having advantage of the knowledge and practice of preventive medicine are fortunate indeed.

Statistics show that in counties having full-time health departments the incidence of preventable diseases is less than in counties having no full-time health officers.

The educated physician who opposes an immunization program by a full-time health department does so for selfish reasons only and does not have the best interests of the people at heart.

The physicians of Mississippi are to be commended for their public health-mindedness. The physician will practice preventive medicine more in the future. Both he and the people will profit by the educational and demonstrational work done by those engaged in public health work.

Back of the arrest of "Scarface Al" Capone, the notorious racketeer of Chicago, and back of the two indictments charging him with evading income taxes and with conspiracy to violate the prohibition law on 5,000 charges, is a thrilling story, a tale of the persistent pursuit of gangsters by eight fine young men, whose average age is but thirty years. The leader of the group was Eliot Ness, twenty-eight-year-old graduate of the University of Chicago. These young men won the characterization of "untouchables." Again and again they were offered bribes to call off the hunt. Attempts were made to murder them. Working on salaries that average only \$2,800 these young men accumulated a mass of irrefutable evidence that brought the czar of gangdom to his knees. The triumph of these young Americans will do much to restore the faith and courage of their fellow citizens in the moral values of life.—Watchman Examiner.

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B. Y. P. U. Department

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AUBER J. WILDS, General Secretary
Oxford, Mississippi

Honor Roll for Second Quarter

A-1 General Organizations:

Neshoba; South McComb; Mt. Pleasant, Lincoln Co.

A-1 B.A.U.'s: Shady Grove, Copiah Co.; Mt. Pleasant, Lincoln Co.; East Fork, Amite Co.; Oxford; Kosciusko; Junior and Senior Adult Greenville.

A-1 Seniors: West Salem, Green Co.; Mt. Pleasant, Lincoln Co.; Bethsaida, Neshoba Co.; Durant; Shady Grove, Copiah Co.; Rock Bluff, Rankin Co.; Mt. Pleasant, Holmes Co.; Toomsaba; Pilgrims Rest, Copiah Co.; Neshoba; Mt. Creek, Rankin Co.; New Sight, Lincoln Co.; Moaks Creek, Lincoln Co.; Bogue Chitto; Baldwin; 8th Ave. Meridian.

A-1 Intermediate: Shady Grove, Copiah Co.; Bethsaida, Neshoba Co.; East Fork, Amite Co.; South McComb; Senatobia; College Hill, Calhoun Co.; No. 1 East McComb; Bogue Chitto; Morton; Peppy Peppers, Davis Memorial Jackson; Green Light, Union; Mt. Pleasant, Holmes Co.; Buzzers Greenville; Baldwin; Eighth Ave., Meridian; New Sight, Lincoln Co.

A-1 Juniors: Hermanville; No. 2 First Vicksburg; Mt. Creek, Rankin Co.; Calhoun City; Beaumont; Corinth, Simpson Co.; Toomsaba; Leaf; Catchings; Zion Hill, Forrest Co.; Roxie; Jolly, Union; Wide Awake, Greenville; Clarksdale; Neshoba; Poplar Springs Meridian; First McComb; Bethsaida, Neshoba Co.; Peppy Peppers, South McComb; East Fork, Amite Co.; Winona; Charleston; Baldwin; Shady Grove, Copiah Co.; Mt. Pleasant, Lincoln Co.; Kosciusko; Jolly, First Greenville; East McComb; Norfield; Bogue Chitto.

General Organizations 100% in Preaching Attendance:

Mt. Pleasant, Lincoln Co.; Neshoba; East Fork, Amite Co.; Pelahatchie; Friendship Pike Co.; Scuna Valley, Yalobusha Co.; Pilgrim's Rest, Copiah Co.; Ocean Springs.

100% in Daily Bible Readings:

Rock Bluff, Rankin Co. Seniors; Kosciusko Adults; Briar Hill Intermediates, Rankin Co.

We had 43 unions 100% in Study Course; 55 unions 100% in Giving; and 4 Junior unions 100% in Memory Work, they were Mt. Creek, Rankin Co.; Catchings; Beaumont; Mt. Pleasant, Lincoln Co.

We had a large number of unions that missed being A-1 just by a fraction of a point, for instance, one union was 73% plus in attendance and A-1 in everything else; another lacked a few of the officers having their written report at the Business meeting of the union; another failed to have a social, while another was A-1 except for the study course. A large number were A-1 in all they reported but failed to report in one or two points. All of these NEARLY A-1 unions could have been Standard had they found their weak places in time and had worked a bit toward strengthening them. Determine now to make your union A-1 this quarter.

Daily Bible Readers Awards Presented

We are happy to announce the awarding of several Daily Bible Readers Certificates: Rebecca Boykin, nine year old member of the Junior B.Y.P.U. at Catchings completed the one year reading and receives the Junior Certificate; Gayle McCoy, member of the Intermediate B.Y.P.U. of First Columbus having kept up the readings daily for a year is awarded the Intermediate Certificate; SIX members of the Junior B.Y.P.U. of College Hill church, Calhoun Co., qualify for the Bible Readers Certificate, having kept up their readings for a year, they are: Cora Mae Nichols, Mary Lou Streeter, Avis Sargent, Agnes Sargent, Lourene Caldwell and Maucill Ferguson. Several Intermediates from this church were reported recently in this department of The Record. We congratulate these young people and the unions of which they are members.

Mathiston B.Y.P.U. Studies Doctrines

Last week the Mathiston B.Y.P.U. observed Study Course and had two classes, one in the Manual and the other in Training in the Baptist Spirit. Mr. W. P. Bobo taught the Manual class and it was the pleasure of your State Secretary to lead the other class in their study. The heavy rains did not hinder that intrepid group of young people in their plans and program for the week as they came right on with nearly 100% of the members enrolled in the two classes and practically all staying through and taking the examination. In addition to the class work for the week plans were made for setting up the General Organization and organizing a Junior and an Adult union. A nominating committee was appointed to nominate the General Officers who would in turn organize the other two unions mentioned.

Did your B.Y.P.U. have its monthly program planning meeting last week? That was the regular time for it, always before the last Sunday in the month so the program for the first Sunday can be given out on the last Sunday. Of course, if you didn't have it last week, you have two days before Sunday, why not take advantage of them and have this Program Committee Meeting!

How do you like this plan? Each month when the program committee is meeting have every other committee to meet. If it is good for the program committee to meet monthly to plan their work, why is it not good for each committee to meet to plan their work? It is! Then call all the committees together for a Business Meeting, making this a monthly instead of quarterly affair.

That country church near you is no doubt waiting for some one to come and help them organize, why not take advantage of a good oppor-

tunity to help someone get a blessing. The next six weeks also offers the best time in the year for many churches to have a study course. Try it out in your association.

Taylorsville B. Y. P. U.

The Senior B. Y. P. U. of Taylorsville met for a study course taught by Mrs. Lowrey Compere. Those who received diplomas or seals were: Grace Blakeney, Charlotte Walker, Edith Jennings, Anita Jennings, Blanche Walker, Merle Lancaster, Ellawayne Craft, Braddis Duckworth, Winnie Craft, Bonnie Weathersby, Lottie Mayfield, Etoile Eaton, Rachel Risher and Harmon Hardin.

Our B. Y. P. U. members have been more dependable and alert, thus bringing about greater interest in all of the programs. Every member voted to attain the Standard of Excellence and we feel sure that before very long Taylorsville will have an A-1 B. Y. P. U. We are planning to do extension work soon and already much interest has been manifested.

The following officers were elected for the next term: President, Bernice Ruth Buckley; Vice-President, James Hardin; Secretary, Ethel Duckworth; Corresponding Secretary, Ellawayne Craft; Treasurer, Paul Hardin; Bible Readers' Leader, Anita Jennings; Pianist, Blanche Walker; Chorister, Joe Stringer. Group Captains: Haskell Ruffin, Edith Jennings and Mary Hill.

West Salem B.Y.P.U.

West Salem church of Greene county, Mississippi, has just enjoyed an unusually great revival, Rev. J. H. Cathan, of Richton, Miss., assisted the pastor Rev. W. T. Smith. The B.Y.P.U., which was deeply interested in the unsaved of the community, rejoiced with the entire church to have a number of young people, with one dear mother converted. There were nineteen who publicly confessed their calling for some definite work for Christ and others have been added to the list, one who was ordained for the ministry at the last service of the meeting, Aubrey Smith. Among the list who confessed their calling from God, some are called for foreign missionaries, home missionaries, nurses, doctors, singers, musicians, teachers, ministers, etc. The entire group is making preparation for the Winter with sincere prayer and realizing God is able to deliver each to the field he calls.

PRIZE TRACTS

American Tract Society, 7 West 45th Street, New York, New York, announces through its Executive Secretary, Dr. Edwin Noah Hardy, the prize winners of its Wood Prize Tract Contest.

First Prize of \$100 Cash and Gold Medal to Rev. Joseph W. Philip, Demorest, Georgia. "When Atheism Fails."

Second Prize of \$50 to Rev. Francis Shunk Downs, Secretary, Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York, New York. "Why Foreign Missions."

Third Prize of \$25 to Miss Jeanette Freund, 41-40 70th Street, Woodside, L. I., New York. "Why Be An Atheist?"

The following received Honorable Mention:

Rev. C. I. Stacy, D.D., Ph.D., Presbyterian Church, Elberton, Georgia. "Atheism And Evil."

Euphenia Macleod, 2703 East 27th Avenue, R.F.D. 3, Spokane, Washington. "Attuned."

Rev. J. W. Brown, Ph.D., Mars Hill, Maine. "The Universal Christ."

Rev. V. Losa, D.D., 507 Bessemer Bldg., Pittsburgh, Pa. "An Atheist Failure A Christian Success."

Mr. William Carle, Twentynine Palms, California. "Hard Times And The Way Out."

A large number of manuscripts were submitted, and were of exceptionally high quality. These prizes are awarded by the Publishing Committee from the income of the Wood Prize Fund.

BELMONT AND RED BAY

Bro. Overton, of Baldwin, came to us at Belmont, the first Sunday night and stayed with us ten days. How he did honor the Lord by holding Him up as the sinners' only hope in a hopeless condition. All his messages were fine for both the saved and unsaved. Fellowship with him was delightful.

The Lord was gracious to us: 13 were baptized at the close of the meeting, 2 being re-baptized, having seen they were mistaken about their salvation and trusting Christ now they wanted to be scripturally baptized. Four came by letter.

Then Bro. E. R. Henderson, of Grenada, helped at Red Bay, Ala. He, too, loves the Lord and loves His word. Magnifying the Lord and His work for lost people.

One joined by letter and one will join Sunday morning upon profession of faith, our pianist. Am sure that the seed sown will bring forth fruit to His honor and glory. To Him who loved us and redeemed us be all honor and glory.

Bro. Overton has published a little book, "These Peculiar Baptists" that is well worth anyone's reading.

We shall appreciate your prayers for us in our meetings which shall last till in October sometime.

—Chas. Nelson.

TWO REVIVALS

Have just closed two revival meetings. I began my meeting at Hathorn the 12th and ran nearly a week. I did my own preaching there. We had a real good meeting. Fine spirit and good congregations. The church was helped in every way.

I began my meeting at Friendship church near McComb, the 19th, with Bro. J. L. Boyd, of Momar Ave., Vicksburg, doing the preaching. Bro. Boyd is a good preacher. His sermons were full of gospel and preached with power. We had a real old-fashion revival.—Souls were saved and church members revived. The meeting was constructive in every way. I go tomorrow to Shady Grove for a meeting next week, and the next to Society Hill, Jeff. Davis county. Many blessings upon you.

—J. B. Quin.

Prentiss.

Judge—Well, Rastus, so you and your wife have been fighting again. Liquor, I suppose?

Rastus—No, sah, Jedge. She licked me dis time.

SPIRIT OF THE BAPTIST HOSPITAL

Since moving to Flora it has given me an opportunity to visit our Hospital more often, and to observe it at close range.

There is a Something about the Hospital that you feel on entering, whether it be at the front door or the basement. A feeling of spirituality, of peace, an understanding, a confidence of smoothness of machinery, a friendliness, a sympathy, a quiet joy of welcome, the atmosphere of a home of refinement;—an atmosphere that possesses you with a comfortable feeling.

It is like the winning personality of a great friend. Yes, that is what it is, the Personality of a friend!

But who can describe a compelling Personality? Places, churches, homes, communities have them. And so our Baptist Hospital has a Personality all its own. One that gives you a quiet joy to encounter, and makes you feel comfortable if your loved ones are sick, or if you are just a casual visitor.

In some places and in some homes you have an awkward feeling; but not so in our Hospital; there you are at REST. Somehow you just love to go, even if there are no sick that need a special call from you. Just to walk in and have the Office Force smile a welcome,—Book Keeper, Telephone ladies and others. Then to see the nurses going here and there, content and happy in service. One loves to watch them with their spiritual faces while they are unconscious of their observations.

There is a hearty welcome awaiting you, by the Hospital Hostess, for she will either know you, or those who do know you; and she has the happy faculty of making you feel that she has a personal interest in you. She is full of concern if distress brings you, and by the grip of her friendly hand she gives you confidence.

The Superintendent, Rev. Wayne Alliston, may have been the first to greet you, or he may not have been, as he is constantly here and there over the Hospital. But be that as it may, you are sooner or later spied by him, and when he does see you, you feel that he has summed up into his whole being that compelling Personality of the Hospital that enveloped you on entering. As you talk with him you become convinced that it is his own spiritual force, his own hopeful, joyful Personality that has pervaded every corner of the Hospital, and which has given it that stamp that makes it a Place you love to go to, whether sick or only a visitor.

—Mrs. W. A. McComb.

OVERCOMING BY TESTIMONY

Those who have been present at one of the meetings of the Water Street Mission in New York will recall what a small place preaching has in their services. Nearly all of the time is given over to testimony. Men and women scattered throughout the city and elsewhere who were once hardened sinners will go back there night after night to tell what Christ has done for them. Sitting there will be a number of sinful, dissipated men and women, some of

whom are in a desperate way. Drawn by the light, they have come in for the hour. One of these converted men will testify that formerly he was a drunkard, but the Lord saved him. Another will say that once he was a thief going about the city, and the Christ saved him. And this woman will stand and declare that Jesus saved her from a life of shame. One man will get up and assert that the Lord saved him and had kept him for two years; another for a month, and still another that he was forgiven last night and has been a Christian for twenty-four hours. When many have spoken after this manner, the leader will say to the attentive visitors, "You have heard what these converted men and women have said concerning the power and willingness of the Christ to save; now, will you not also try this Saviour for yourself and find out if these things are true?" So, evening after evening they respond to the invitation, only to come back in their turn to testify to others of their forgiveness. Thus is the miracle repeated over and over, the miracle of salvation through testimony.—Canadian Baptist.

EARTH REDEEMED

The eternal home of redeemed man. "In the beginning God." Eternal, self-existent, omniscient, omnipotent, omnipresent and Im-mutable; perfect in truth, in justice, in love and mercy. "In the beginning God created the heaven and the earth." Gen. 1-1. God created man.—Male and female created he them. And God blessed them, and said unto them, "Be fruitful and multiply and fill the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth upon the earth." Gen. 1-27-28. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Gen. 2-7-8. God created the earth for man; formed man of the dust of the earth, making him a part of the earth (John 3-31) and gave him dominion over everything upon the earth, in the sea, and in the air. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight; and good for food; and the tree of life also in the midst of garden, and the tree of knowledge of good and evil" (Gen. 2-7-8-9).

God permitted man to eat of the tree of life by which his life might be prolonged indefinitely. After his guilt of disobedience and just condemnation to eternal death, "lest he should put forth his hand and take of the tree of life and eat, and live forever, the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man." (Gen. 3-22-23-24.)

After creating the earth, God created man of the dust of the earth, or ground, and located him on the earth as his natural dwelling place; "provided abundantly for his physical and temporal necessities; endowed him with mental intelligence and the faculty of speech, and, as the

crowning masterpiece of his creative wisdom and power, gave him controlling dominion over the earth and all it contains.

From the foregoing scriptures it is evident that God, in wisdom and love, purposed that the redeemed earth, the "new earth, wherein dwelleth righteousness," (2nd Peter 3-13) this earth renewed, cleansed, purified from every vestige of sin and the reign of Satan, restored to its "Edenic beauty and pristine glory," should be the eternal abode, the everlasting haven (heaven) of his intelligent, redeemed, "born again," "new creature"—man.

"The earth abideth forever." Eccl. 1-4. "Like the earth, which he hath established forever." Ps. 78-69. "Thou hast established the earth and it abideth forever." Ps. 119-90.

"The righteous shall never be removed, (permanently) but the wicked shall not inhabit the earth" (forever) Prov. 10-30. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." Ps. 115-16. "Thy people also shall all be righteous, and they shall inherit the land forever." Ish. 60-21 (Read Ish. 60-61-62). "Evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth and shall delight themselves in the abundance of peace" Ps. 37-11. "The Lord knoweth the days of the upright, and their inheritance (the earth) shall be forever" Ps. 37-18. "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off" Ps. 37-22. "The righteous shall inherit the land and dwell therein forever" Ps. 37-29. "Wait on the Lord and keep his way and he shall exalt thee to inherit the land" Ps. 37-34.

In his inimitable "sermon on the mount," Jesus, the Son of God, said, "Blessed are the meek for they shall inherit the earth." Mat. 5-5. "Behold, the tabernacle of God is (will be) with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be their God." Rev. 21-2-3. The meek, the righteous, the redeemed, have never inherited, or had exclusive possession, or occupancy, of the earth, but this statement, this word, this promise of God will be literally and exactly fulfilled, "As truly as I live, all the earth shall be filled with the glory of the Lord." Numbers 14-20.

—C. M. Sherrouse (Layman)
Biloxi, Miss.

SAFETY FIRST

A dapper young squirt came fussing into the drug store and demanded a good deal of attention for some trivial purchase. The lumbering old druggist stood for his impertinence good-naturedly. Finally the customer said:

"And get me some insect powder—that'll work, mind you."

The druggist appeared to meditate, looking the young man over. "Fraid I can't sell that to you, sir. I don't want to get into trouble."

"Trouble?" shrilled the young man; "what do you mean, trouble?" "Been an awful lot of suicides lately," was the reply.

In Memoriam

On June 17th, 1931, the death angel came into the home of Mrs. Zanie Boothe and gently bore her spirit away at the ripe old age of 87 years. She was a life-long resident of Rankin county and spent the greater part of her life in the Mt. Creek community where she was a member of the Baptist church and where she had scores of friends as well as in other sections of the country.

Even though she was confined to her home because of advanced years she was never known to murmur or complain but was always an inspiration to all who came in contact with her as she would always refer to God's way be done.

She has left several children, grand children and a host of friends who mourn her passing, but our loss is heaven's gain.

It can truly be said of her: A light from our household is gone; A voice that we love is still; A place is vacant in our hearts, That never can be filled.

HERRINGTON

Sister M. A. Herrington was born on August 21 1852; died June 6, 1931. She was converted at the age of 16 and united with Mt. Zion Baptist church. Was married to Mr. Jones Herrington on Aug. 20, 1871. To this union were born ten children. Four of whom and her husband having gone on to yonder shore.

Sister Herrington became a member of New Home Baptist church by letter on Oct. 17, 1925, where she remained a faithful and loyal member until death.

Therefore, be it resolved:

First—That the church has lost one of its most devoted, faithful and loyal members. The home of compassionate and loving mother and the community a cheerful friend.

Second—That a copy of these Resolutions be recorded on the church Record, a copy given her family and a copy sent to The Baptist Record for publication.

The church extends to her bereaved family our heart-felt sympathy and pray that the God whom she loved and served will guide and comfort them and bestow upon them that "Peace that passeth understanding."

She was laid to rest in the Corinth Baptist Cemetery in Jasper county. Funeral service was conducted by Brother Fagan, of Laurel.

Respectfully,
Deacons of the church, their wives, S. B. Ball, and Velma Stringer.

Evangelist Wm. S. Dixon, Dallas, Texas, has just closed a fruitful meeting with Rev. J. L. Bryan and the First Baptist Church, Burnet, Texas, in which he did both preaching and singing. He is now doing both jobs with Rev. R. B. Stanton, and the First Baptist Church, Valley Mills, Texas, which meeting closes Sunday, August 2nd. Brother Dixon has an open date August 3d., and pastors may reach him at Dallas, Texas, care of Robert H. Coleman.


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PREACHERS AT THE BAPTIST BIBLE INSTITUTE

Interesting, Helpful and Gratifying Facts

(By Pres. W. W. Hamilton)

- (1) This year there were ninety-three preachers enrolled at the Institute, and these students served sixty churches in this great mission field.
- (2) They preached the gospel at many mission stations where no church has been organized, and as a result of their work Baptist churches are being founded and others are being strengthened.
- (3) These preacher students are the ones who proclaim the gospel on the streets, and through their ministry Baptists are rejoicing in the amazing progress made in this great mission field.
- (4) At the end of one hundred years New Orleans had six Baptist churches. We now have eighteen, because Institute preachers opened missions and sacrificially served until the struggling stations could grow and develop.
- (5) Of these eighteen churches in the New Orleans Association, thirteen are being cared for by aggressive and capable preachers, whose services could not be commanded were they not here because of their connection with the Baptist Bible Institute.
- (6) Pastors who live near New Orleans can come here for better training and still hold their pastorates. It would be impossible to resign and take their families elsewhere without becoming a liability. Here they are an asset and a positive mission force.
- (7) Some who were unable to complete their theological course elsewhere, because of financial or family conditions, are within reach of New Orleans, and are glad of the opportunity to go on with their studies and to become more efficient servants of the churches.
- (8) Fifty-eight of the 188 Bible Institute students of this year were from Louisiana and 112 from the territory immediately adjacent. They could not go 787 miles nor 547 miles to the other seminaries, but they could come here because of proximity and because of the climate and the cheap cost of living.
- (9) Students who cannot go elsewhere, and who are giving their best to mission work, are entitled to the best training. The Bible Institute courses are enabling them to take high rank as preachers and leaders, and they thank God and our Baptist people for the privileges offered and for the training which takes them from the ranks of the unemployed.
- (10) New Orleans railroads, through annual and trip passes, have granted to many preacher students the transportation which has enabled them to come to the Bible Institute, and also to go out for missionary service to weak and struggling stations. Our trustees this year adopted formal resolutions of appreciation to these railroads for this help



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to our work.

(11) If the Baptist Bible Institute were merely a school for training preachers, it would be a most profitable investment. In fourteen years it has furnished workers, speaking many languages, to all parts of the home land, and has given missionaries to lands as far away as China and India and Africa and Brazil and Argentina and the Philippines.

(12) Southern Baptists since 1845 have urged that "effective attention" be given to work in the city of New Orleans. Martyrs have died at the task, and now the fields are being harvested by capable preacher students. We need the best men with the best training to do the best work. Great training and greater opportunities and greatest service await those who are willing to give their best to the Saviour in New Orleans where there is such an unsurpassed combination of city and district and State and home and foreign missions.

(13) It is this combination of missions with training, and this uniting of the scholarly and the spiritual and the practical, and this expression of being and learning in the actual doing, and this harvesting of the fields which have been so hopeless for a hundred years, and this winning of "the battle of New Orleans," that have given the Baptist Bible Institute such a great place in the hearts of Southern Baptists and have made us willing and glad to make sacrifices and to spend the one life we have in this great mission field.

(14) The special representative of the U. S. War Department, Col. Clarence B. Douglas, of Oklahoma, says that the completion of our inland waterways system (the 9,000 mile chain of navigable channels), will bring to New Orleans amazing prosperity and will make it the second city of the United States. God in His good providence has brought to the kingdom a missionary agency and force for such a time as this, and our Baptist people are coming to see and realize that they must not only continue but must increase the work being done through and by the Baptist Bible Institute.

OUR ORPHANAGE

Some weeks ago, it was my privilege to hold a meeting with the Davis Memorial Church of Jackson, of which Rev. Jack Cranford is the popular and efficient pastor. As is generally known, this is the church that our people of the Orphanage attend. They came in a body, were very helpful in every way, from the little children to the managers. Quite a number of the children were received into the church during the meeting.

Mr. and Mrs. Miller seem to be the right people for this most responsible work. They love the children with devotion and intelligence—a rare but essential combination for work of this character. The winsomeness of love, the treatment accorded them as human beings, the

understanding of the psychology of childhood and its application to the conditions of such an institution have met with a very gratifying response from the children in the Home. Not coercion, but loving constraint, human-heartedness, and hearty co-operation on the part of all concerned is the foundation of the present policy.

The Home is in good hands. Let all of our people rally to the support of this institution, whole heartedly and with confidence.

—J. N. McMillin.

GRACE MEMORIAL CHURCH, GULFPORT

The departments of the Sunday School have for some months been dismissed from their rooms.

It was decided Sunday, to, in the future, get the entire school together once each Sunday.

Sunday evening the pastor, Rev. P. S. Dodge, preached on personal work in soul winning. Next Sunday is pep day and all departments of the S. S. will assemble for a short service in the auditorium. W. A. Cox led the singing last Sunday, in the absence of H. L. Stone, our chorister.

The B. Y. P. U. was good. The junior B. Y. P. U. was best in several weeks. Mrs. Harris, the leader, is much encouraged at the good attendance.

Rev. Oscar Harris preached again for the Men's Gospel Club, and is invited to do so again next Sunday. He has been an evangelist many years and hopes to hold meetings again this year, or would accept a church.

—Church Cor.

THE FLORA MEETINGS

(By W. A. McComb)

Sunday, July 12th, was an unusually good day, with one accession to the church.

At 3 p.m. the Madison County B. Y. P. U. held in the Flora Church one of their best meetings with over one hundred members present.

Monday night Dr. H. L. Martin brought a most helpful message on "The Abundant Life."

Tuesday night Pastor Jack Cranford delighted his audience with a message on the subject, "Joy to the World."

Wednesday night in spite of storm and rain, Supt. Wayne Allison, of the Baptist Hospital, faced a large audience and fed them bountifully on "David prepared abundantly," or "Unselfishness in service."

Thursday night Dr. H. M. King waked us up with a rousing sermon on the subject, "The mission and message of Christ is the mission and message of the believer today." Many came forward rededicating themselves for service.

Friday night Dr. W. A. Hewitt gave us a fine message on Hosea

2:19. "And I will betroth thee unto me forever," etc.

This was the finest series of sermons the writer has heard. Not a man struck a low note but each one climbed to Mt. Pisgah's heights and took his audience with him.

The meetings will continue through Sunday the 26th with the Pastor preaching twice daily. Continue to pray for us. The interest is very gratifying.

Sat., 7-18-31.

MEETINGS

In April helped Dr. H. F. Brooks in a two weeks meeting in his church in Starkville. Had a splendid meeting in the church and with the boys at A. & M. College.

Following that had a splendid two weeks meeting in the home church here at West Point. Dr. Fred Brown, of Knoxville, Tenn., did the preaching. In this meeting we had some fifty two-additions to the church.

At the close of this meeting I went to Clarksdale where a Union service of three weeks duration was held. We had a gracious revival with some 600 people either giving themselves for reconsecration or making the first steps toward a Christian life.

From there I went to Indianola, where Rev. W. R. Lott and I assisted Brother Moore the pastor in an eight days meeting. We had a gracious meeting within the church and there were about 15 additions to the church.

Have just returned from the goodly town of Nettleton, where we had a tent meeting, sponsored by the five churches of the town. Rev. C. E. Welch, of Osceola, Ark., did the preaching. Brother Jno. F. Measells is the pastor there and at Amory.

—W. F. Munday.

Native: "Are you the man who cut my hair last time?"

Barber: "No, sir, I've only been here a little over a year."

A notice appeared in The Baptist Record some time ago of the Second Edition of the little book "Stack-Pole Bible Study for Bible Students," by Rev. G. W. Riley, of Clinton. Within a few days orders came from New York City, Memphis, Tenn., and Dallas, Texas.

Moral: Advertise in The Baptist Record for quick returns.

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LAWLESSNESS AND
EXTRAVAGANCE

(By L. E. Hall, Hattiesburg, Miss.)

Everyone who is conscious of what is going on around him, knows that there is more Lawlessness in this country than was ever known before. Many realize the danger of it and are wanting to find a remedy but they are at work at the wrong end of the situation. They are at work at the bottom when they should begin at the top.

It is my firm conviction that our churches are largely responsible for the fearful conditions that prevail. Quite a number of brethren, in different parts of the State, have been asked by me, to find, if possible, a church that was making an effort to enforce Gospel Law by the administration of Gospel discipline. In every single instance they have reported that no such church could be found. Our brethren in the ministry frequently warn the people of the trouble which must come as the result from the almost universal disregard for the laws in this country. Can you think of anything more inconsistent than for a preacher to blaze away at "Lawlessness" and denounce officials of the law for their failure to execute it, while the church of which he is pastor is making no effort to enforce the plain and simple teaching God's Word? Can we wonder that there is but little respect, anywhere for organized authority? Crime is on the increase, everywhere and of every kind. More stealing, more robbing, more murdering, than we ever heard of before.

The newspapers are full of reports of instances in which one man has shot another to death because he has invaded his home for the purpose of turning it into a den of infamy. This is getting to be so common until but very little attention is given it. It is believed by many sensible people that modern styles of dress and the extremes of fashions to which the womanhood of our churches has conformed during the last twenty years are largely responsible for the wave of licentiousness which curses this country from one end of it to the other.

Begin with the sixteenth verse and read the balance of the third chapter of the prophecy of Isaiah. You will find that it was not a great while after this prophecy before the City of Jerusalem was destroyed and the disemboweled and decaying bodies of the "Daughters of Zion" were lying uncovered in the streets of the city.

When you have read this, if you will turn to Psalm 137, you will find the saddest wail that ever came from the broken hearts of a desolate people. We think of ourselves as citizens of a great nation. No nation has ever yet been so great that sin would not destroy. The pathway of time, strewn with the wrecks of fallen empires, all the way back to Babylon bears testimony to the awful fact that "The wicked shall be turned into hell with the nations that forget God."

Extravagance

The extravagance which has prevailed in this country, for the last fifteen years, would, long since, have ruined any other nation in the world. It has very nearly ruined us. It has

prevailed in homes, in business, and, saddest of all, it has dominated our churches. Our Baptist churches which compose the Southern Baptist Convention owe more than twelve millions of dollars. Our denominations, in the State of Mississippi, owe more than a million of dollars.

Cotton is the principal money crop in this State. It would require, at the present price of cotton, twelve hundred bales to pay the interest on this amount for one year. It would require three hundred men, and one hundred and fifty mules, to produce cotton enough to pay it. Compare this with God's positive command to His churches to owe no man anything. "Extravagance" will hardly express what such a condition means.

The present ruinous rates of taxation is only an expression of the extravagance that prevails in the affairs of government as it does in everything else.

A strange feature in this matter of taxation is the fact that most of it has been voted upon the people by themselves. So far as I know it is the first time in human history, where any people have deliberately voted themselves into bondage. Real estate is the only real property in the world. All else must perish. "Even Egypt's boast, the pyramids of yore, shall fall to ruin, and rise no more," but land will be property until time shall end. As taxes go up on land, its value goes down.

This is simply cause and effect. Taxes in Mississippi have gone up on real estate until there is but little demand for it at any price. Other property is being taxed into bankruptcy. One system of railroad, operating in Mississippi, paid to this State, in one year, more than three millions of dollars. Another road which runs through a portion of the State, paid, in one year more than six hundred thousand dollars taxes. This was more than four times as much as the net earnings of that road for one year. The railroads like other business institutions, are the victims of the ignorance or the misguided judgment of those who are responsible for a situation that must end in the ruin of this nation unless a remedy is found and that very soon. They can not live without the support of the government and that will mean more taxation, and more hell, for the people who pay the taxes.

In the above brief article I have been able merely to touch some of the outstanding features of the awful situation which prevails throughout our distressed country. We frequently hear the slogan, "Back to the farm." "Back to our Heavenly Father" would be a better one.

"Return unto me and I will return unto you." "Draw nigh to me and I'll draw nigh to you, saith the Lord of hosts."

Old gentleman: "Why are you putting that muzzle on your little brother?"

Tommy: "Cause I'm sending him to the store for some candy."—*Baltimore Sun.*

"It must be awful to be a debt-collector. You must be unwelcome wherever you go."

"Not at all. Practically everybody asks me to call again."—*Nebel-spalter Zurich.*

CRITICISING THE OLD
TESTAMENT

Editorial in The Baptist Courier

The habit to "freely" handle the Old Testament has been growing for many years. At the Birmingham Convention the preacher of the Convention sermon, without hesitation, boldly condemned the whole priestly religion of the Old Testament, going so far as to say, "The priest confined God in a box, over which he presided and from which he doled divine favors, for a consideration, to Jews only." We will risk the assertion that never in the history of the Convention has any such thing been said before, not even in private. That a minister of one of our greatest churches could have spoken such a word in a Convention sermon has shocked our people.

But we are compelled to recognize the fact that the repudiation of this utterance, and of several others of like import in the sermon, has by no means been universal. Some of our very best pastors have praised the sermon to the skies and others have "explained" it. To them a mere "defect" in a sermon is not enough to call for criticism. That is, it is a mere negligible "defect" to speak in this way of the Ark of the Covenant: The truth is, this regrettable sermon and the praise and ease with which it has been received is unmistakable proof that reverence for the Old Testament is dying in the minds and hearts of many of our people. We were well aware that this was happening in the world about us. It has long been the habit of the intelligentsia to sneer at the "god of the Old Testament" and his crude religion. But we did not know until the Birmingham Convention that it had got into our own denomination here in the South.

It is high time that we study people who think that the Old Testament to our religion. Evidently there are thoughtful and good people who think that the Old Testament can be cast overboard without any loss to Christianity. "What service in the scaffolding after the house is built?" But is the Old Testament mere scaffolding? "Why cling to the shadow after the body has appeared?" But is the Old Testament a shadow that has passed? "Why cling to a law that has been fulfilled?" But a law that has been fulfilled, is it thereby annulled and done away with as the husk of a chrysalis? What is the relation of the Old Testament to our religion?

Well, it may be a more difficult question to answer than some of our God fearing and simple minded people think. The critics may have something to say. The Old Testament is not the New Testament. It does not bear the same relation to Christianity. This is true.

But this is not confessing that the Old Testament is not divine in all parts of its revelation, and of permanent value and necessity to our religion. What is certain is that Jesus of Nazareth, even after He was raised from the dead, explained His own redemptive mission, in the light, not of a part of the Old Testament revelation, but of the whole of it beginning with

Moses and going through to all the prophets. It is absolutely inconceivable that He could have spoken of the Ark of the Covenant as "confining God in a box." Our Lord and all His apostles revered the Old Testament and looked on the religion of the Old Testament as the same as the religion of the New Testament and on the God of the Old Testament as the Father of our Lord Jesus Christ.

One might think that it is not now possible for an educated man to look on the Old Testament as Jesus did. We wish you would think on that a little, if you are inclined to that view. The Risen Saviour talked to the two on their way to Emmaus and used the Old Testament in all that He said. We wish much that you would turn and read Luke, the twenty-fourth chapter. Surely an educated man in the twentieth century, one who looks to the Risen Saviour, as his Lord, Saviour and Teacher, could not possibly say that he knows more of the place of the Old Testament in our religion than the Risen Saviour knows.

The time has come for Southern Baptists to consider this great subject anew.

SHAM ROCK OR SOLID ROCK

A street preacher in London was preaching to a crowd that had gathered around him. It was the time of the Shamrock races, and everyone was talking of the event.

A ruffian on the edge of the crowd thought he would have a little fun, so he called in, "Mr. Preacher! What do you know about the Shamrock?" The preacher never paused, but went right on preaching. A second time the disturber called in, "I say, Mr. Preacher, what do you know about the Shamrock?" Still the preacher paid no heed, but went right on. Finally, the third time, not to be silenced, the ruffian called again, "Mr. Preacher! I'm asking you what you know about the Shamrock!"

This time the preacher paused. The crowd became very still. Pointing upward with one hand, he said, clearly and distinctly, that every one could hear him:

"On Christ, the Solid Rock, I stand—All other rocks—are sham rocks."

—As told by Zelma Argue, in *Ex.*

Father—This thrashing I'm going to give you, Clarence, will hurt me more than it will you.

Clarence—Well, Pop, don't be too rough on yourself. You ain't been feeling so well lately.—*Ex.*

STARKE'S UNIVERSITY SCHOOL

Military Day and Home School for Boys. New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Military Department under U. S. Reserve Officer. Target practice on regular range. Study Hall at night under supervision. Cigarettes, tobacco, and hazing prohibited. About \$18,000.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. 45th session opens September 9th, 1931.

Motto: Work Wins.

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